

THE
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THE SHADOW OF THE PURITAN WAR IN
MILTON.

THE LATER POEMS.

EARLY in life, Milton knew he had been born to sing. Early also he perceived that preparation for such a life must be moral as much as intellectual. "He who would not be frustrate of his hope to write well hereafter in laudable things, ought himself to be a true poem." It was with this ideal in his heart that Milton heard the first rumour of the war. The testing time had come, in the great struggle that had been going on for years, and Englishmen everywhere were called to show, by the sacrifices they made, their loyalty to their ideals. Of all the sacrifices then made, Milton's was surely among the greatest. At the call of what seemed to him a nearer duty, he laid aside the dear ambition of his youth, and threw himself heart and soul into the conflict, to vindicate the principles and acts of the party to which he belonged.

It turned out, in consequence, that the work of the best years of his life was political exposition and controversy. If it was not the work for which he had been born, it was yet splendid work of its kind. When the delicate-souled Milton stepped into the arena of controversy, he was as much filled with the rage of battle as any soldier in the actual field. He struck with the whole force of his immense intellect. It does not lie within the scope of this paper to dwell on these writings. It is enough, in passing, to say that they are a treasury of Puritan principles; that, alongside of much that is now unreadable, they contain some of the finest prose in our literature; and that in writing one of them, "The Defence of the People of England," he lost his sight. Milton was no mere partisan in his controversial writings. He had the fidelity to strike when the blows had to be aimed at his own party. His "Speech on Unlicensed Printing" is almost as much a part of his glory as his poems. And it was a protest, in the face of all England, in favour of liberty of thought, against a decree of the Puritan Parliament. He had the courage also to tell his party, in the hour of triumph, what the duties of their new circumstances should be. "After performing so glorious an

[CATHOLIC PRESBYTERIAN, May, 1888.]

action as this, you ought to do nothing that is mean and little. . . . You have subdued your enemies in the field ; . . . now subdue ambition, avarice, the love of riches, and the corruption that prosperity is apt to introduce. . . . Show as great justice, temperance, and moderation in the maintaining of your liberty as you have shown courage in freeing yourselves from slavery." In Milton's esteem, the whole movement of the war meant the advance of the national life to a higher and grander form.

A conspicuous quality in the prose writings is the quality of hope. In one of his early essays, Professor Seeley called attention to this quality by comparing Milton with Carlyle. There is in the two the same fervour, the same eloquence, the same poetry dissolved and expressed in prose. But Milton is a man watching the sunrise ; the glow on Carlyle's face is that of sunset. To Carlyle everything appears to be rushing down, and we ourselves are in an evil time. It is *Latter-day* pamphlets he writes. Decay, anarchy, ruin ; these are the principal forces visible. The heroic ages are behind and gone. With Milton it is precisely the opposite. The heroic ages are still to come. England is a noble and puissant nation, rousing itself like a strong man after sleep, and shaking its invincible locks. He writes in an exulting spirit. It is "jocund day" with him. His spirit stands "tiptoe on the misty mountain tops" and sees the mists dissolving, and the new heaven and the new earth wherein dwelleth righteousness about to appear.

That is a quality in Milton which never failed. The last great word he uttered was his "Samson Agonistes." It is the picture of the poet himself, betrayed as Samson was, blind also, and fallen on evil days like the captive at Gaza. The description of Dagon's feast is simply, under a thin disguise, the portrayal of the licentious revels of the Court of Charles the Second. But even so, its closing strain is one of hope :—

"All is best—though we oft doubt,
What the unsearchable dispose,
Of highest wisdom brings about,
And ever best found in the close.

* * * * *

His servants He, with new acquit
Of true experience, from this great event,
With peace and consolation hath dismiss'd
And calm of mind, all passion spent."

And that is the true Puritan temper—the true spirit of what was best in the Puritan War. Not narrow fanaticism ; but the face of the human spirit turned to the future, and in the power of a sincere faith in God, turned to that future, not with despair but hope.

And what a splendid word for hope the poet uttered in "Paradise Regained"! There the darkness that rested on our race is seen passing away, and the true light beginning to shine. It is the story of Christ's retrieval of our defeat by sin. It is the New Man

CATHOLIC PRESBYTERIAN, May, 1883.]

proving, for all mankind, the strength of new manhood which He has brought down to us from God. Alone in the great wilderness, alone with the seducer who had conquered so surely before, the perfect Christian life discloses its power—through Divine grace—to resist the arts, the reasonings, the seductions of evil. The tempter is depicted returning baffled to his associates, bringing "ruin and desperation and dismay," instead of triumph. The poem fitly closes amid a crash of music, angelic anthems pealing through the heavens, and telling that the Holy One has triumphed and Paradise is regained.

When Milton was liberated from political work, the cause to which he had given the strength and vigour of his days was lost. The Stuarts were restored. The leading Puritans were in prison or exile. He himself narrowly escaped with his life. As Masson says, "The wrestlings were now ended. All that remained for the blind Samson was to listen with bowed head to the renewed burst of Philistine hissings, howlings, and execrations before they let him retire." But this privilege was accorded to him: he was let alone. The leisure he had so long waited for came at last; and the fruits of that leisure were "Paradise Lost" and the two poems I have just referred to. The poet was now both poor and old. His meagre home near Bunhill Fields was a great contrast to the full and ample homes of his boyhood. But there, in sunny weather, seated at the door to enjoy the fresh air, the greatest man in England might often be seen, wrapped in a grey coat; at other times, dressed neatly in black, sitting in an arm-chair, in a dingy room up-stairs, he received such visitors as came to see him.

In the first intention of the poet, "Paradise Lost" was to have been a dramatic poem; and ten lines in the fourth book have been pointed out as probably the original opening of the poem. The first scene would have been Satan arriving on our earth out of hell, and gazing up to heaven and thus addressing the sun:—

"O thou that with surpassing glory crowned
Look'st from thy sole dominions like the God
Of this new world!" &c. &c.

But now, in resuming his task, it is not the dramatic, but the epic form which he chose.

"Paradise Lost" is an epic without a hero. But it is this only when we think of it apart from its proper complement in "Paradise Regained." The one is the background on which the perfect hero of the other must be displayed. What fills the immense spaces in the larger poem is the primeval conflict between Good and Evil: on the one side, God; on the other, Satan. In the Puritan theology of the seventeenth century, the origin of evil in the human race was explained by the incursion and seduction of a race anterior to our own; fallen, but with faculties of angelic power. The prince of this race was Satan. All the working of

[CATHOLIC PRESBYTERIAN, May, 1883.]

evil in the life, all the causes and results of enmity to the Creator, were believed to have their source in this prince and his companions, and to be the influences of evil against which we had to contend. In the very midst of the endless and persistent activity of these evil powers, working from an unseen world around us and pervading us, our lives were believed to be set. Satan was therefore no mere mythical form for Milton. To him he was a real existence, with real forces of evil at his command. He was also the embodiment in the unseen world of the evil forces against which the poet's England had thrown itself and was foiled. The fall of liberty in the nation was but a repetition of the older tragedy in paradise. The cause of God, of truth, of purity was once more baffled, and it was by the incursion of this eternal enemy of God and the race that the defeat had come. In his blind solitude, in those evil days, among evil tongues, the poet—listening to the mad trampling of the rabble rout and the swilling insolence of the Restoration—heard once more the far-off echoes of the hate-filled and murderous counsels of that pandemonium which, although not yet in his song, was very really in his visions of the unseen world. It was with the whole strength of his genius, therefore, and in circumstances best fitted to give it effect, that he girt himself to his long meditated task, to sing

“Of man's first disobedience, and the fruit
Of that forbidden tree.”

Of the fair scene on which Satan was so soon to bring a blight, and of the innocent pair who were its first and last inhabitants, Milton is fain enough to sing. Paradise rises before the view like the dawn of summer day. Fair trees rich in shade or fruit; fresh fountains; crisped brooks; banks covered with delicious flowers; “groves, where rich trees wept odorous gums and balm;” flocks grazing the tender herb, and happy birds filling the air with song; these are but a few of the surroundings amid which Adam and Eve awoke to life. It is besides a home in which the rush of angels' wings is sometimes heard, and in which, in the cool of the day, a still greater Presence is known. But the shadow of the coming conflict darkens even this happy world; and the poet hastens to delineate the terrible form of the Tempter. There is nothing like it in our poetry. It is evil enshrined in an angelic shape; a life from which good or possibility of good has been utterly drained. Satan is described in language drawn from material forms, but the angelic shape remains. The figure expands and flows through the entire poem; from the burning soil of his prison-home he towers up a vast pillar of intellectual force. “Unconquerable will, immortal hate”—these are the attributes of his being. He has been hurled from heaven by the wrath of heaven's King, and he answers by hatred and scorn. It is “better to reign in hell than serve in heaven.” He is the evil centre around which revolve all the vices and forces of sin in the universe; but he is himself the strongest force, the sum and essence

CATHOLIC PRESBYTERIAN, May, 1883.]

of them all. At first he fascinates us by the strength of his nature, and by his infinite daring. When the council of fallen spirits resolve to make war with heaven, through the new creature in paradise, only Satan is found bold enough to undertake the task. Yet so admirably has the poet managed his materials, that just when the mind is on the point of admiring the courage of the fiend, the character opens its secret places to us and reveals such baseness and meanness as turn the admiration into disgust.

In the magnificent description of the passage from pandemonium to the new-made earth, when we see him bursting his prison gates, and plunging through gulphs of night and chaos, treading untrodden paths, there does arise in the reader's mind a certain admiration of the strength and perseverance described. But he begins to soliloquise at his journey's end, and straightway we recoil from him, as from a snake in our room at the dead of night. Even when the proud heart confesses the inward agony, and he cries with a kind of tearless wailing: "Which way I fly is hell; myself am hell," the reader has no time to pity him, for there is instantly disclosed to us such a clay-hearted love of evil, and such an open and resolute adoption of it, that pity dies at its birth—

"Farewell hope, and with hope, farewell fear!
Farewell remorse; all good to me is lost;
Evil—be thou my good."

It was inevitable that the poet should describe Satan as an angel. He is an angel still, though fallen; and still he has back-looks, which are almost pathetic, to the glory he had lost. But it also lay in his design to trace a development of evil, and a corresponding degradation of form in Satan. In the course of his evil enterprise, the fallen angel degenerates into the Seducer, the Adversary, the father of lies and murderers, at last into "the Dragon—that old serpent, which is the Devil and Satan." It is a terrible descent from the state when

"High on a throne of royal state, which far
Outshone the wealth of Ormus and of Ind, . . .
Satan exalted sat,"

to that in which, coming back from his triumph over man, and expecting the universal shout and high applause of his evil peers in hell,

"He hears
On all sides from innumerable tongues
A dismal, universal hiss, the sound
Of public scorn,"

and perceives himself changing into serpent form

". . . Till supplanted, down he fell
A monstrous serpent on his belly prone,
Reluctant but in vain."

Milton could not omit to state this issue. It lay in his Puritan faith to expect the ultimate defeat of evil, and also the visible degradation of all seemingly high forms of it into their primeval and brutish elements.

[CATHOLIC PRESBYTERIAN, May, 1883.]

One thing which strikes the readers of "*Paradise Lost*" is the largeness, the immenseness of both form and movement. The poet's blindness had made him familiar with the vast spaces of darkness—with vast forms moving through the darkness, and the vastness is reproduced in the poem. Take the passage at the end of the Sixth Book, where the battle between the army of the Angel Michael and that of the rebels is brought to a close by the sudden appearance of the Son of God on the field. Christ, an awful form, wrath burning in his visage, "in his right hand grasping ten thousand thunders," sweeps down on the rebellious army in such a chariot as Ezekiel beheld, which for wheels had four living creatures:—

"At once the four spread out their starry wings
With dreadful shade contiguous, and the orbs
Of His fierce chariot rolled as with the sound
Of torrent floods, or of a numerous host.
He on His impious foes right onward drove,
Gloomy as night; under the burning wheels
The steadfast Empyrean shook throughout,
All but the throne of God. . . .

"And as a herd
Of goats, or timorous flock together thronged,
Drove them before Him thunderstruck, pursued
With terror and with furies, to the bounds
And crystal wall of heaven, which, opening wide,
Rolled inward and a spacious gap disclosed
Into the wasteful deep: the monstrous sight
Struck them with horror backward, but far worse
Urged them behind: headlong themselves they threw
Down from the verge of heaven; eternal wrath
Burnt after them to the bottomless pit."

It is hardly possible to think of "*Paradise Lost*" without recalling the "*Divine Comedy*." And it is really worth while to compare the poems, although not to confirm Macaulay's judgment. The two poets differ so greatly in the qualities that distinguish them, that a conclusion such as Macaulay came to must always remain a mere private opinion. Dante is minute in his descriptions and observant of little things; he fills up his pictures with details, the very measurement of his spaces being sometimes given. Milton is general, shadowy, wide-reaching; he fills his successive books with a continual suggestion of vastness and sublimity, and sets his readers in the midst of horizons that widen out into the regions of infinite space and time. Dante works like a painter; Milton like a musical composer. The poetry of the latter leaves on the mind the sort of impression which is produced by an oratorio. Dante had eyes that looked through the surface of things into their essence, and the realities of the unseen world in consequence pictured themselves on his soul like a photograph. Milton was a man listening to "the music of the spheres," and it is this chiefly which he brings into his song. Milton does not appall us, or freeze our blood, with his forms of life, as

CATHOLIC PRESBYTERIAN, May, 1883.]

Dante does ; but Dante has given us no such grand flowing pictures as Satan ; or Uriel, Angel of the Sun ; or Azazel, the ensign-bearer of hell. Mr. Symonds, to whose Introduction to Dante I am indebted for this remark, quotes two passages illustrative of them which speak for themselves. In his journey through hell, Dante comes on the city of *Dis*. Milton describes hell itself. This is what Dante saw ; it is Virgil, his companion, who speaks :—

“Now, son, the city that is named of *Dis* draws nigh, with the heavy citizens, with the great company.” And I (Dante) answer : “Master, already I discern its mosques distinctly there within the valley, red as if they came out of fire.” And to me he (Virgil) said : “The eternal fire that inward burns them, shows them red as thou seest, in this low hell.”

It is but a few lines,—three sentences in all,—yet how vividly the whole scene burns into view—and how, as with red-hot iron, the awful facts imprint themselves on the soul. “The eternal fire *that inward burns* shows them red as thou seest.” A few words and the picture is complete, and for him who has once seen it, ineffaceable, with this great truth in its glow, that the fire of hell is but the outshining of the fire of sin in the souls of hell’s inhabitants.

Now, listen to Milton. He is describing hell as Satan saw it when he first surveyed his future dwelling place :—

“He views

The dismal situation waste and wild,
A dungeon horrible on all sides round,
As one great furnace flamed ; yet from those flames
No light ; but rather darkness visible
Served only to discover sights of woe,
Regions of sorrow, doleful shades, where peace
And rest can never dwell ; hope never comes
That comes to all ; but torture without end
Still urges, and a fiery deluge, fed
With ever-burning sulphur unconsumed :
Such place eternal justice had prepared
For those rebellious, here their prison ordained
In utter darkness, and their portion set
As far removed from God and light of heaven
As from the centre thrice to the utmost pole.”

It is Beethoven’s music we are listening to. A sense of vast misery haunts us, but no such picture as Dante paints remains on our memory.

But while it is vain to attempt to set the one poet above the other, there are some points of comparison and contrast which will help us to understand what Puritanism really is. If it be a mistake to try to set the Puritan poet above the Mediæval one, it does not follow that Puritanism may not be a higher life than that which Dante embodied in his song. Both poets belong to a class of whom only three have as yet appeared in the world. Homer, Dante, and Milton are the three great epic poets. Each of them absorbs into his life the characteristics of an age, and gives them forth as song. Each represents a world—

Homer, the faith and life of prehistoric Greece; Dante, the faith and life of the Middle Ages; and Milton, the faith and life of Puritan England in the seventeenth century. Hard though it be now to read with living interest many passages in "*Paradise Lost*"—the dialogues, for example, whether between personages in heaven or earth—they embodied the deepest convictions of the age to which Milton himself belonged; they were the embodiment in splendid verse of beliefs and controversies, of spiritual problems and their solutions, which, in sermons and books, held human souls chained with rapt attention, and brought them consciously into the presence of God. Milton can never be to any reader what Homer or Dante is; but in this the poets are one and an indissoluble three—that each sings the faith of an age, and makes it immortal in his song.

Let us, then—putting Homer aside—go back, with this fact in our mind, to the comparison between Dante and Milton, and try to estimate the work, not of the poets themselves, or their poetry, but the faiths they embody. Dante has himself explained to us the double purpose of the "*Divine Comedy*." Besides being the vision of hell, and purgatory, and heaven, as the Church of the Middle Ages conceived of them, it is the history of a soul's ascent to God. The vision of evil dooms, the sight of its own sins, the being compassed about with hell, the horrors of hell haunting the spirit to reveal to it the evil of farness from God,—that is the "*Inferno*." The "*Purgatory*" is penitence, purification, the slow perfecting of holiness, the ascent by sharp chastisements, by patient endeavour, by earnest prayer, by the diligent study of God's Word, and by self-denials, sacrifices, and all honest turnings away from evil,—that is the second stage in the spiritual ascent. The third is "*Paradise*" and the vision of God. And it is here where the characteristic of the faith of the Middle Ages comes out. Life's purpose is fulfilled in that vision. The human will merges in the Divine, and the very highest good is reached. The vision of this consummation is so glorious that it overpowers the poet:—

"The glorious vision here my power o'ercame;
But now my will and wish were swayed by love
(As turns a wheel on every side the same),
Love at whose word the sun and planets move."

The highest stage of spiritual life for the Middle Ages was submission of the human will to God's. When that was reached, all was reached.

In the faith which Milton reflected in his poems, there is a distinctly forward step. It is the advance which human faith has made, in its passage from the Catholicism of the Middle Ages to the Puritanism of the Reformed Church. In Puritanism, as in the older faith, there are three stages of ascent in the soul's progress to God. And they can be marked, not inaccurately, by the three divisions of Dante's poem. The "*Inferno*" is the experience and conviction of sin; the "*Purgatory*" is the slow advancing process of sanctification—the work of the Spirit

CATHOLIC PRESBYTERIAN, May, 1883.]

of God in those diseases of the soul—those powers and habits of sin of which we have to be healed ; and finally, there is the "Paradise," the sublime moment of the full vision of God, the hour to which all the processes of conversion and sanctification have been leading up, when we are brought into the secret of God and surrender our being to His sole control. But here comes in the immense difference between the faiths. In the old Mediæval faith, as Mr. Gardiner has well shown, the beatific vision and absolute surrender of the will to God was the blissful end, the last, highest end and consummation of life ; in the Puritan faith it is an end only because it is a beginning. It is the happy new start in life. In the one, the soul made perfect is received into its rest ; in the other, the soul is but prepared for service. And this is the glory of Puritanism as a manifestation of faith. It hears a voice calling the converted soul into service. Its face like the faces of the saints in Dante's paradise, is turned towards the glory of God ; but it is to ask : "Lord, what wilt thou have me to do ?" The mediæval faith in its last result was submission to the Divine will ; the Puritan faith is that, and work thereafter. And so Milton puts it in his poems. When Adam is about to leave the garden, the angel tells him that life's chances are not over, fallen though he be :—

"Only add
Deeds to thy knowledge answerable : add faith,
Add virtue, patience, temperance ; add love,
By name to come called charity, the soul
Of all the rest ; then wilt thou not be loth
To leave this Paradise, but shalt possess
A Paradise within thee, happier far."

The same thought comes out in "Paradise Regained." By vanquishing temptation, Christ has regained the Lost Paradise for man. And the call of the angels in their song of triumph is a call to work :—

"On Thy glorious work,
Now enter and begin to save mankind."

This is the element in the Puritan faith which gives it its advanced position in the march of spiritual life. Having attained to this, the Christian Church has entered on a new and higher career. The day when mere submission was the highest act in religious life, and when the practical form of it was the sinking of the Divine force of will, which means manhood or womanhood, as the case might be, in the will of some so-called vicar of God, or organisation of priests presuming to speak with the authority of God, is for ever gone ; and the day of direct personal consecration of the life to God, the day of holy enterprise, of Christian service in free communities, has begun.

In one particular, Dante and Milton were alike great. They belonged to the sincere souls who take a side in human affairs. They were patriots as well as poets, and contended for the Kingdom of God among

men. Neither of them had sympathy with the sterile race that sit like idle birds on mythological trees and chatter of "Art for Art's sake." Poetry was nothing to Dante and Milton except as the servant of God and His cause. And in this, it may be said for Milton that he was greater than his poems. The time may come when "Paradise Lost" shall cease to be read; but a time can never come in the history of England when it will cease to be remembered that Milton lived and shed the light of his heroic life on a cause despised.

When the first Napoleon was crushing the liberties of Europe beneath his heel, when his arrogance and tyranny were especially felt in Germany, the poet Goethe stood coldly apart, raised no voice for liberty, let no throb of patriotism stir in his breast, held himself removed by his genius from the sufferings of the poor around him, and the humiliation of the down-trodden nations, his own among the number, and coddled himself in a heartless dream of cosmopolitanism. To the eternal honour of Milton, it can be recorded that in this respect his conduct differed from Goethe's as day differs from night.

As I said at the outset, it is Puritanism I have been anxious to illustrate. I have tried to bring out by means of Milton's poems some of its great features. I believe it to be at this moment the chief effective force in the religious life of the world. I look upon it also as the element which expresses the best side of our national life—the side turned to God and righteousness. But I have not set it forth as all our life, either national or religious. There are qualities in our character as a nation, in our laws, in our literature, which Puritanism has failed to sympathise with, and which it has in certain crises of our history condemned. The life that lies, like a beautiful country, in Shakespeare's dramas, is a larger, wider, more many-sided life than that disclosed in the poems of Milton. But my praise of Puritanism was not intended to be dispraise of anything else that is good. I will only say, judging England by its outbursts of political or social excitement, that the national life never seems greater, or more worthy of its high position among the nations, than when its Puritan mood is in the ascendant. But Puritanism itself will be the last to make the claim that its mood should always be in the ascendant. To this mood, more than to any other, has been revealed the fact that He who came into the world to reconcile all things to God is working in our English life a reconciliation of Puritanism with every other quality or element in us that is good.

The best thing for our English life, and for the life of every country where Puritanism is a possession, will be that the currents of spiritual influence in it—its faith, its zeal, its passion for righteousness—shall steadily flow in the thoughts and actions of men, a silent force, a Divine life, a power for good, ever ready for action, ever present although unseen.

A. MACLEOD.

CATHOLIC PRESBYTERIAN, May, 1883.]

JOHN JAMES VAN OOSTERZEE.

"AT Wiesbaden, on the 29th July, 1882, Johannes Jacobus van Oosterzee, sometime Professor of Theology at Utrecht."

Such is the simple obituary notice which marks the close of the earthly career of one who had for many long years thrilled the hearts of his countrymen as no other did, who clothed the Theological Chair with the dignity of the great professors of other days, and whose writings, translated in part into the languages of at least six different European nations, have awakened a response in the most distant lands. His life has already passed into the domain of history, and is equally beyond the good offices of friendship and the envenomed shafts of an adverse criticism. For us there remains the modest task of endeavouring to portray the man as he lived, of explaining to a certain extent the secret of his influence, and of glorifying the grace of God in him.*

The subject of our sketch was born at Rotterdam on the 1st April, 1817, and was descended from a good burgher family of Holland. His mother, Debora Jacoba Thomson, was the daughter of a pastor in North Beveland, and Johannes Jacobus was the eldest child of her second marriage.† In early childhood he had the sorrow to lose his father, and from this time the affection of the son was concentrated upon the widowed mother. The mother's sincere devotion gave its complexion to the whole life of her son. "Certainly among the greatest blessings for which I have to thank God," he writes in his life's review, "is in particular the fact that He gave me a mother whose life was a life of faith, of love, and of prayer for her children, and especially for me." In December, 1844, three weeks after her son's settlement in the pastorate of the great church of his native town, she fell quietly asleep, the bond between the two not finally severed, but hallowed and transformed, to be taken up again on yonder side.

A few glances at the period of his childhood may suffice here. His education properly began with his being sent to the "French School" of P. K. Görlitz. There, in addition to the inevitable French, he studied German, English (then regarded as quite an accomplishment in Holland), and other languages. The young Oosterzee developed an early taste for music, but had to make good the paucity of his instruction in this art by his fidelity of ear and memory. With joy and pride he laid the foundation of his library at this time—Van der Palm's

* Our sketch of Professor van Oosterzee's life is drawn mainly from the autobiographical work published since his death, although supplemented from other sources. This work, brought down to August, 1881, records the story of his life with charming *naïveté*. An Appendix, by his son, Pastor P. C. van Oosterzee, brings down the narrative to the time of his father's death. See "Uit myn Levensboek, voor myne Vrienden." Utrecht, Kemink en Zoon, 1882-83.

† His only surviving full brother, President of the Batavian Chamber of Commerce (Dutch Indies), died at the Hague a month after the decease of Professor van Oosterzee.

[CATHOLIC PRESBYTERIAN, May, 1883.]

"Bible for the Young," and Stuart's "Roman History." He then formed a rule from which he never afterwards departed, that of placing no volume upon his bookshelf until he had previously mastered its contents. It was a matter of after regret to him that in these childhood days he read too much and played too little; but he had an insatiable desire of learning, and was compelled to gratify it as best he could. The widow's energies were taxed to provide for the more pressing needs of her family. "I rowed with the oars which I had," he tells us.

From earliest years he had a sort of prescience of his after mission. The preaching talent developed itself in the very nursery, exercising itself upon such texts as 2 Pet. iii. 10, Eccles. vii. 1 (second clause).

At the age of twelve he entered upon his classic studies at the Erasmian Gymnasium. Here he remained until the age of seventeen. While at this school he was wont to follow with eagerness the discourses of his favourite preachers—once, indeed, surprising his friends by repeating verbatim a sermon which they thought he had not listened to. He used to furnish notes of the sermons he heard for the benefit of those who wished to preserve a record of them. An invalid Christian, who was debarred from attendance at the service of the church, depended for his weekly sermons on the retentiveness of Van Oosterzee's memory.

In 1834 the way was opened up for him to realise the dearest wish of his heart. The means were found for his pursuing his studies at Utrecht. In October of this year, having been previously received into Church fellowship, he was enrolled among the students of this famed university. Of the fellow-students with whom he formed an intimate friendship at this period, Dr. J. I. Doedes, now for many years Professor at Utrecht, is the sole survivor.

In 1839 Van Oosterzee received his preacher's licence from the Presbytery of Utrecht, having previously gained his doctor's diploma. His university career was brought to an honourable close in June, 1840, and in October of the same year he accepted a call to Eemnes. His wedding took place on the 28th of the following January, and the induction to his charge ten days later. From the first, Van Oosterzee set before him the ideal of the highest eloquence, believing that in no one is well-chosen language and impassioned pleading more becoming than in the ambassador for Christ. He spoke in a language intelligible to the man of the world no less than the Christian, and retained the sympathy of his rustic charge, while he gained the attention of more cultured hearers. Nor was his ministry here without the more precious fruits of Divine grace. The habit, moreover, of fidelity in pastoral work, now formed, remained with him throughout life, and proved a source of blessing to himself and many. Here, too, he began that series of practical discourses on the Heidelberg Catechism which subsequently swelled into a goodly volume (3rd edit. 1882). In the literary labour he undertook at this time, the young mother, her first-born at her breast, acted as his amanuensis.

CATHOLIC PRESBYTERIAN, May, 1883.]

In May, 1843, he removed to Alkmaar, in North Holland, where the fascination of his preaching first began to manifest itself on a wide scale. The indifference of many for the Gospel gave place to a strange enthusiasm for the preacher. His stay there was not long enough to test the genuineness of this awakening, or to gather in such fruits as should be unto life everlasting. In July, 1844, he had to decide between the claims of Alkmaar and those of the congregations at the Hague and Rotterdam, to both of which he had been called during the same week. Eventually he gave Rotterdam the preference, and preached his farewell sermon at Alkmaar on the 10th November.

On the last Sunday in November, 1844, we see him entering upon his ever memorable ministry at Rotterdam, where for eighteen years he fulfilled his ministry with growing acceptance to the Church of God. The first four years of labour passed without a cloud. "Sought after by the Conservatives, I was not rejected by the Liberals of those days; nor, as a rule, was there a feeling of jealousy on the part of my (twelve) colleagues, notwithstanding the favour of the congregation; there was rather too much than too little appreciation of what people were pleased to term my special talents. Even at the week-day services I had, at least in the winter, for years in succession, an audience of two thousand and more." In the year 1846 he published the first part of the first edition of his "Life of Jesus," and in the following year the second part (third part in 1851). The book had a practical aim, and was designed mainly for the use of the believing members of the Church.

In 1845 the "Annals of Theological Science" was founded, with Van Oosterzee as one of its editors. He found himself, shortly after, involved in a controversy with Dr. Opzoomer, which had the effect of leading Van Oosterzee to lay a greater stress than before on the *external* evidences of Christianity. In 1847, Oosterzee had the joy of welcoming his like-minded friend Doedes as his colleague in the ministry. (He had already been his collaborateur on the "Annals.")

The period beginning with 1848 is termed in the autobiography one of "growing conflict;" it was certainly one of deepening experience, by reason of the choice of associations he now made, and the necessity for his life's current cleaving its own channel through the obstacles that beset it. Among the friendships cemented in these days are to be numbered those with Hasebroek, Beets, Ten Kate, Cohen Stuart; among the acquaintances formed, those of Rothe, Umbreit, Ullmann; among those in Holland who exerted special influence upon the young theologian, Groen van Prinsterer (died 1876), and particularly Isaac da Costa (died 1860). In December, 1850, a severe illness was the means employed by the Lord for leading his young servant to a more profound knowledge of his own heart, and a more experimental appreciation of the value of the "only consolation in life and death."

The passage of arms with Opzoomer had been an episode in a hitherto quiet career. The tempest of opposition on the "Liberal" side,

[CATHOLIC PRESBYTERIAN, May, 1888.]

the true testing of Christian chivalry, was now to burst upon him in all its force, in connection with the Christian instruction in schools. Unsparing attacks upon him, of course generally anonymous, were opened from different quarters. Some parents withdrew their children from his catechisation; many who had been most prominent in their attendance on his ministry withdrew from their accustomed places. The audience, when he preached, was not, however, on this account diminished. In the year 1850, the review of Scholten's "Doctrine of the Reformed Church" appeared in the "Annals" from the pen of Van Oosterzee. This was followed by an explosion. The reviewer was denounced as a man from whom science had nothing farther to expect. The nomination to the Chair of Philosophy at Leyden was withdrawn. A minister of another communion, who had attacked Van Oosterzee, received the title of D.D. from the Senate of that University—*honoris causa*. In the midst of the tumult, De la Saussaye spoke of the publication of the review as "an event which does honour to the character of Dr. van Oosterzee." The review itself was free from a tone of bitterness or animosity.

In 1853 Van Oosterzee met for the first time with Dr. J. P. Lange (then professor at Zurich), on a tour in Switzerland. The two men were not unknown to each other before, but this meeting laid the foundation of a lasting friendship and mutual esteem. The last meeting between the Bonn professor of eighty-one years and Van Oosterzee was at Neuenahr in July, 1882, less than a month before our friend's decease.

The autumn of 1862 marks the close of the Rotterdam period. In August or September of this year his name, with that of his colleague, De la Saussaye (died, professor at Groningen, 1874), had been proposed for the vacant Chair of Theology at Utrecht, in succession to his former friend and tutor, Vinke. In 1844 he had refused to allow the measures privately taken for his appointment to the Chair of Philosophy at Groningen to be carried into effect, because he could not reconcile himself to the abandoning of his higher work. Now, after so many years, he was unwilling to forsake his congregation at Rotterdam (he had declined calls to Amsterdam and elsewhere), and, moreover, to enter upon a work in so many respects new. To his surprise, he received the intelligence, in the month of October, of his appointment by the king to the vacant post. We give the eventful decision in his own words: "In the belief that He who calls is also faithful, I accepted, although not without great difficulties alike for mind and heart. Not without tears on either side, I made known my resolve to my congregation on the following Sunday evening." Almost the last day with the congregation was at the communion service of 4th January. "Unspeakably refreshing it was to me to meet once more, around the sacred table, so many with whom I felt myself closely united, and to enjoy something of the abundant solace which the

CATHOLIC PRESBYTERIAN, May, 1883.]

Saviour's parting words, 'Peace I leave with you, my peace I give unto you,' can infuse into the deeply-moved heart." On the 18th January he bade his congregation farewell with a discourse founded on Acts xx. 32.

The appointment of Van Oosterzee to the Theological Chair at Utrecht was hailed with universal satisfaction in evangelical circles. The circumstances of his inauguration are thus stated in the *Archives du Christianisme*, of 10th June, 1863 :—

" . . . Van Oosterzee, under profound emotion, mounted the tribune and pronounced in Latin an oration on Scepticism considered as the great rock which the theologian of our days has carefully to avoid. The discourse was equally remarkable for the wealth of ideas, the clearness of the thought, the elegance of the style, and the choice of citations, as for the warmth and the candour with which the new professor confessed his personal faith in Christ. . . . Professor van Oosterzee formulated in his discourse the programme of the great majority of the evangelical orthodox party in Holland, and thereby showed how false were the judgments which had been formed of the pastors who composed it. Have they not been accused in a justly renowned religious journal of being men behind the age, who held themselves slavishly attached to the formularies of the sixteenth century, and clung to the five canons of the Synod of Dort? Nothing more false. They are undeniably attached to the great doctrines confessed in the symbols of the Reformation; but they know also that the Holy Ghost has not remained stationary during three centuries, that the Church is called to revise the inventory of its faith. . . ."

The fruit of his academic labours at Utrecht between the years 1863 and 1876, appears in the series of text books issued by him during this interval. These are "Theology of the New Testament," 1867 (revised edition, 1872); "Christian Dogmatics," 1872 (new and improved edition, 1876); and the "Practical Theology," 1877-78, of which an English, a German, and a Danish translation were likewise published. His "Collected Discourses" were moreover edited and published by him in twelve volumes, 1871-76. On the 27th April, 1873, he had the joy of inducting a beloved son into his first charge, with a sermon on the question of the Lord, "Lovest thou Me?" The last volume of his discourses published during his lifetime, entitled "Grace and Truth," appeared in 1881.

The years 1876-81 were, for the outward life, years of saddening. The energies, so long overtaxed, were perceptibly waning, intimate friendships were being broken up by the hand of death, a tendency which he in his heart believed to be retrogressive was manifesting itself more and more in the circles with which he was most in sympathy. Often the painful sigh arose from his spirit, "It is towards evening and the day is far spent." His too sensitive nature was continually wounded by the indifference or opposition of those from whom, wisely or unwisely, he had expected most. The heaviest blow of all was dealt by the "Law of Higher Instruction" (28th April, 1876), by which the Chair of Theology was abolished in the national universities, and that of the Philosophy of Religion, Isagogics, and the

[CATHOLIC PRESBYTERIAN, May, 1883.]

History of Doctrines substituted in its place. The office also of Academical Preacher was no longer retained. A merely philosophic or historic interest in Christianity was impossible to one for whom Christianity had been an all-absorbing personal interest, and for whom the teaching of it had been his heart's joy. However much he sought to cast the spell of a personal conviction over the material treated by him, his labour became henceforth a forced and painful one. Meanwhile his inner life was ripening. He was being led more deeply into the truth under the teaching of the Holy Ghost. Every succeeding letter—of which I could produce many—testifies of a greater freedom from earth and meetness for heaven. "So, through divers chances and conflicts," he would write, "we are pressing home to the heavenly fatherland." His occasional discourses were marked by no less power than before, at the same time by greater depth and tenderness. If there was less exuberance of imagery, there was more of a prophet's authority, and a deeper ground-tone of Calvinism in the best sense,—not the Calvinism of sterile argument, but the Calvinism of an adoring recognition of man's nothingness, and the ascribing of the first, the middle, and the last place to God's free grace in the salvation of the sinner. The translations of his sermons on "The Church's Ideal," and on "The Firm Foundation," in the *Family Treasury* (1876, 1877), prove the truth of this. No charge was more unjust to him than that of a declining attachment to the doctrines of grace. To this grace he demanded an absolute submission on the part of the sinner, a willing self-surrender on the part of the Christian. It was a subject on which he was wont readily to open his heart in private correspondence and personal intercourse, and that with the utmost freedom. He found, in the midst of discouragements, much refreshment in his summer travels, and in the communion he there enjoyed, with like-minded men, as that of the genial Otto Funcke, at Basle in 1879, and of Pastor Dalton, in 1881. Sometimes he would be cheered by the visit of a friend like Dr. Schaff, at his own home; sometimes by that of a minister from England; once by that of a well-known professor in Edinburgh (Dr. A. B. Davidson), whose name he always mentioned with much warmth. Occasionally he would be gladdened by a few sympathetic lines from Mr. Spurgeon or some other man of note; all of which would be "oil in his lamp." I well remember the joy with which he told me (9th July, 1881), that he had just received a letter from an American missionary in Japan, who had translated the "Theology of the New Testament" into Japanese for the use of his catechumens. He wrote on the eve of his departure to Oeynhausen for his summer vacation, that I might share his joy. On the 22nd December, 1878, Van Oosterzee's youngest son entered upon his first charge. The father preached at his induction, on the words of John i. 7 (second clause). His last sermon in Utrecht was preached on 6th February, 1881. It was full of the old ardour, but the voice of the

CATHOLIC PRESBYTERIAN, MAY, 1883.]

speaker was so greatly changed as to be almost inaudible. With difficulty he was helped to and from the pulpit, and every one felt that his public ministry was now closed. It was the fortieth anniversary of his pastorate, and he took as his appropriate subject, "Grace for grace." The sermon appeared in the *Beweis des Glaubens*, March, 1882, and in the *Christian Intelligencer* of 31st August, 1881—"A few pearls from Professor van Oosterzee's Sermon, 'Grace for Grace,' on the fortieth anniversary of his pastorate."

He felt compelled to decline a cordial invitation to the meeting of the Presbyterian Alliance at Edinburgh, in 1876, as subsequently to that at Philadelphia, on account of the infirmity of his health, the difficulty he had in expressing himself in English, and still more on account of his not having been deputed by his Church as the bearer of its fraternal salutations. He shrank from the task of representing the Church of his land without being deputed to do so. It was his hope that at the forthcoming gathering of 1884 Holland would be worthily represented by duly accredited delegates. Nevertheless, if he had overcome his diffidence, and attended the Congress of 1876 or 1880, it would probably have given him a new lease of life.

His last published sermon (Whitsuntide, 1881) was on "the Holy Spirit as the Author and Fashioner of all true spiritual life" (John vi. 63, first clause), in which he thinks aloud about his own resurrection life, now in the spirit and then in the body. In like manner, when asked by Otto Funcke for his likeness, he answered "The old likeness (*Bild*) is very ugly, and the new one is not yet ready." On the 21st August of this year he preached unexpectedly in the pulpit of his youngest son, near to Arnhem, on Psalm cxxx. His last public act was the exposition of Isaiah lv., before a large assembly at a Bible-reading in Utrecht, on the first Saturday of January, 1882.

While at Neuenahr, in July, 1882, he had drawn up the outlines of his opening address for the session 1882-83. On the 22nd of that month he reached Wiesbaden on his way homewards. A week later he had entered into the rest for which he had so long sighed, had joined the communion of just men made perfect. With him closes a fresh page in Holland's ecclesiastical history. The type of Christianity he loved and lived for is, for the time being, obscured. His advocacy of Christian truth, for which, not long ago, many of the Reformed "thanked God with tears that there were men who confessed these things, and were willing on that account to suffer the reproach of Christ," has since then been discredited by some on opposite sides. Yet, the immense crowds which thronged the streets by which his mortal remains were borne to the churchyard, and the warm tribute of affection paid by many thousands at the grave, are an earnest that for numbers he has spoken imperishable words. The work he did will live on; and, perhaps, some day the heart of Holland will be touched as of old by the now silent voice of its most gifted preacher. In the

[CATHOLIC PRESBYTERIAN, May, 1883.]

meantime, God buries, indeed, His workmen ; but He does not forget them.

II. It is pre-eminently on his distinction as a preacher of the Gospel that the fame of Van Oosterzee will repose. The effect of his pulpit ministrations was due not less to the power and modulation of his voice and his marvellous tenacity of memory, than to his fertility of mind, the culture of his language, the aptness of his imagery, and the chastened vigour of a man who had spiritually grasped the truth he was commending to others. His delivery is thus characterised by an impartial critic* :—

“ I still see him mount the pulpit. Not without sensation, but with a joyful feeling in the heart, he appears. With satisfaction his eye rests upon the numerous assembly, and it is not long before you see that he joins the congregation in singing the carefully chosen hymn with which he opened. When he begins, he surprises you by the force of his onset. Every one thinks, this voice will fall rather than rise. Van Oosterzee's voice had not a musical cadence ; but once he was occupied in speaking, and one sentence after another, one figure after another poured from his lips, while a very lively gesticulation, a bearing full of dignity, and a sparkling eye enhanced the power of these words ; as he introduced you more and more deeply into his subject, and more and more disclosed to you the abundance of thoughts hidden in the text, while his voice, his enthusiasm, his glow of language was ever ascending, and the memory, to which this wealth of sentences was entrusted, was never at fault,—then it was a joy for once to look round. Everybody was listening ; people were literally *enchained*. Sometimes one would see here and there a smile play for a moment about many a mouth, then not rarely a tear in many an eye, and—when the discourse had now reached its climax, and the last word of encouragement and solace, resolving itself into a doxology, had been spoken,—then the speaker was once more a conqueror, and many a heart gave thanks, and every hearer admired him.” †

The same writer (pp. 43-46) furnishes a parallel treatment of the subject of Aaron's death by three distinguished preachers of Holland—Van der Palm, Steenmeyer of Arnhem, and Van Oosterzee, which serves to bring the superiority of the last named as a Homilete into striking relief. To our regret, we have space only for the extract from Van Oosterzee's sermon, preached in 1847 :—

* Dr. A. W. Bronsveld of Utrecht, in *Mannen van Beteekenis*, Haarlem, 1882 (the first of the series), p. 47.

† During the eighteen years of his ministry at Rotterdam, the churches were always crowded when he preached ; and this power of attracting a congregation was retained to the day when he last appeared in the pulpit. Wherever and whenever he preached, not a seat was vacant. The first question of a stranger passing the Sunday in Rotterdam was, Does Van Oosterzee preach ? Ministers arranged their travels to be in Rotterdam at the time he was to preach, and had to give an account of what they heard. When he was to preach in another town, the surrounding population began to flow in hours before the time of service. A word from Van Oosterzee was looked for on the occasion of any great national event. Of his sermon on the Papal aggression, “ Rome's Conqueror ” (1853), 14,000 copies were sold within twelve days.—See Bronsveld, pp. 10-13, and elsewhere.

CATHOLIC PRESBYTERIAN, May, 1883.]

"You have only to place yourselves in imagination at the scene of our text, in order to discover in almost every trait the proofs of Aaron's calmness and willingness to die. The Divine command has been given, and very soon the rumour is spread throughout the camp. Aaron is to be gathered to his people upon Mount Hor. Once more Israel sees the High Priest arrayed in his ceremonial robes before he leaves the earth. The mantle of heavenly blue presses lightly upon his robust shoulders, and flows downwards in broad folds. The ephod firmly encircles the venerable form; costly anointing oil, exquisite as the dew which has covered Hermon's brow, is shed forth upon his snowy head. That head is decked not only with the adorning crown of age, but also with the golden diadem, "Holiness unto the Lord;" and upon his breast he bears, on twelve precious stones, the names of Israel's tribes. We can bear to look upon him; it is no condemned one who is being led away to the place of execution, but a guest invited to the heavenly festival, who has already put on the festal garb. Thus he goes forth out of the camp, accompanied by Moses and Eleazar. There, before him, lies the mountain of his death, encompassed by lower hills and deep valleys. Hundreds of thousands have assembled upon plains and summits to a far distance, and behold the venerated three coming forth from the Tabernacle of Witness. While a sacred stillness pervades the wide-extending ranks, Aaron calmly and courageously ascends the hill of his death. Whatever eye is dissolved in tears, his glance is lifted clear to heaven. Though every single step he takes in advance separates him farther from the world and life, he does not delay his course for a single hour. He wishes not to return to the path he has left behind him. Satisfied in regard to the past, he has good hope for the future. Jehovah, who calls him to die, has also made him willing to die. Glory be to the love of God, which can deliver His friend from the fear of death. . . . What shall I say, beloved? I can hardly employ here the term death-conflict. The prison of the body is broken by no rude shocks; a soft hand pushes back the bolts, a gentle quivering breaks the chains of the material, and the kiss of an angel of peace causes the prisoner to awaken in the land of freedom. Yet one word of departure, one grateful pressure of the hand, one prayer for salvation upon these failing lips, and the pallor of death overspreads the sunken countenance, and the heart of Aaron, into which the peace of God has descended, is still. The arms of his last friends on earth sustain the expiring one—yet one moment and he rests on the eternal fatherly heart of God. My hearers, point out to me the mother who so gently lays her sobbing infant to slumber, as the heavenly Father leads this repentant child to the sleep of death."

Many passages of equal eloquence may be gathered from those volumes of Van Oosterzee's discourses, which are easily accessible, such as the "Voices from Patmos" (German, *Christus unter den Leuchtern*), his sermons on "Moses," also in German and English translations, and many others; but the foregoing example may suffice by way of illustrating his style.

MAURICE J. EVANS.

(To be continued).

FOREIGN MISSIONS FROM THE HOME
POINT OF VIEW.*

A HOME-WORKER cannot speak of Foreign Missions as a missionary can; still, there are aspects of that work which strike a stranger surveying it from a distance more readily, perhaps, than those who cannot see the whole on account of the great and pressing needs of the particular spheres in which they are engaged. Let us consider some of these.

I. *Missions as a Subject of Thought.*—This is a side far too little touched upon. Thought enough is being bestowed upon all other great movements. Men are trying to bring them within the grasp of their minds, so that, understanding the principles underlying them, they may guide or arrest their further progress, as the case may be. Only the missionary enterprise seems to be beneath the dignity of being thought about in any profound philosophic way. And yet, even in external respects, it can be seen to be the vastest, the most pervasive, and in its probable results the most enduring of all the new departures of this century. Besides this, it opens up fields of thought, and suggests themes of sober yet high-soaring speculation, which, at once fresh and inspiring, must quicken and purify the theological and religious currents of the age.

Consider this fact. Up till this century, Christianity, or rather the Christian Church, had grown over against, and in manifold relation to, only one, or at most two, forms of heathenism. It started into the notice of the world in conflict with these. Early in its course it overthrew them as practical religions. But manifold influences from that heathenism infused themselves into the creed and life of the Church. At the beginning hybrids abounded, bred of unhallowed alliances between the old and the new, between heathen philosophy and Christian revelation. Thinking out their new religion into all departments of their lives, the early Christians quite unconsciously imported the habits of thought and plans of action learned in heathenism into their life, their methods of work, and the very build of their creed. And long after the era to which these remarks are chiefly applicable, when by conflict and controversy many of these elements had been got rid of, Aristotle and Plato exerted an influence on Christian thought of which we feel the effects to this day.

Now, however, in the providence of God, Christianity has been brought into vital and extensive contact with systems of thought, original, deep-searching, distinctly defined, and exerting a vast authority over hundreds of millions. Already it has grown up in the very heart

* The substance of an address to the Missionary Society of New College, Edinburgh.

CATHOLIC PRESBYTERIAN, May, 1883.]

of India and China. As yet it has not orb'd into self-consciousness ;— in other words, the native Indian and Chinese mind is not growing its own theology yet. They are thinking our thoughts still. By-and-by, however, faith, working down at the roots of their natures, absorbing and bringing under law to Christ their Indian and Chinese individualities, cultivated as these have been, will blossom into thought which shall be distinctively Indian or Chinese thought, while it shall be universal Christian thought too. We see signs of a progress in these new-born Christian peoples very similar to that of the early Church. Heathenism is re-shaping itself in India and elsewhere to meet the Christian onset. Here and there, in conferences and at similar gatherings, we find the heathen mind becoming reflective, and grappling in original and seeming wise ways with such a problem as that of Church Government. We can conceive, then, to some extent, the course Christianity may pursue. We shall have again forced alliances between heathenism and Christianity, and false starts in this, that, and the other direction, under pressure of side-currents of heathen influence. Indian and Chinese ideals of plan, rule, thought, will be wrought unconsciously, but quite inevitably, into the very stuff of Indian and Chinese Christianity, with consequences which it must be impossible to foresee. And it will be strange if, in their individual and separate development, they do not work out results that shall bless the whole Church of God. So wide, so interesting, so fruitful of practical suggestion is the field opened up to the thoughtful mind in modern missions.

But there are other trains of thought opened up by a contemplation of this theme. Modern missions form a new weapon of defence in the armoury of the Christian faith. Their evidence as to the adaptability of the Gospel to all races is fresh and unique. They cover an area immeasurably vaster than the apostolic missions did. From Alaska, round again to Manchooria, you will hardly find a nation uninfluenced to some extent by Christianity. Again, the apostles converted no cannibals,—no peoples on the level of the South Sea islanders,—whereas modern missions have lifted whole nations in a generation from that horrible deep to the reality, and even to the form, of Christian civilisation. On the other hand, too, those hoar Indian and Chinese systems of which we have just spoken lay outside the very circumference of apostolic effort. Modern missions, however, including the most debased savage peoples, include these likewise. And between these limits they embrace also decadent forms of our faith, the Jewish apostacy, and the Mohammedan superstition. In the first century Christianity wrought within a confined stage, and among peoples not only shut up by the decay of their faiths to Christianity, but distinctly prepared for it by the leaven of Jewish teaching and influence ; while in this century it broke abruptly at once on barbarism and on heathen civilisation, apparently as unmodified by external influences, and as strong in their resistless hold of the peoples subject to them, as at any past period. Yet the progress

[CATHOLIC PRESBYTERIAN, May, 1888.]

made has been as startling as in any former time. Fiji and Madagascar have no parallels in apostolic missions, while, if all things be taken into account, perhaps the general advance among civilised peoples is as fast as that attained by the early Christians in the cities of Asia Minor, Greece, and Rome.

Now, such being the vastness of this problem, it is surely worthy of consideration, even by those who are only preparing for the ministry. As a study it is of first importance, and fits in to all others. For instance, Church History has a deeper than antiquarian interest. It brings all God's dealings with His Church in the past to explain the present. Should it not then be brought in the student's mind into living contact with the present? True, this is a training which the student must give himself. Yet it is none the less valuable and necessary. God is in this century—He is moving in the movements of this century as fully as in any past time; and it is our duty in the light of all that has been and now is, to discover and throw ourselves into the current of His will.

II. *Consider Missions as a Practical Work.*—Striving to get into the living continuous stream of the Divine purpose, the first question is, What should my relation to them be? am I called to this department of the Church's work for God? Sometimes I think that ere another generation has passed, students will change their minds as to the relative importance and desirableness of the home and foreign spheres. Here, because of the ecclesiastical divisions into which, without will of our own, we are come, we have thrown upon us the necessity of maintaining positions and carrying on work which only indirectly tend to the advancement of Christ's kingdom. Again, in this land we have to meet an indifference which is largely due to a very surfeit of privilege. As Robert Browning grandly shows in his "Death in the Desert," the world has so long enjoyed the beneficent results of a revelation of love, that it has become oblivious to the connection between cause and effect, and seems to be coming round more and more to the thought that revelation is no longer needed to produce the love.

"He reasons: 'Since such love is everywhere,
And since ourselves can love, and would be loved,
We ourselves make the love, and Christ was not.'
How shall ye help this man who knows himself,
That he must love, and would be loved again,
Yet, owning his own love, that proveth Christ,
Rejecteth Christ through very need of Him?
A lamp's death, when replete with oil, it chokes;
A stomach's, when surcharged with food, it starves."

Our missionaries, however, address peoples crushed beneath the oppressions, fasting amid the barrenness, groping in the darkness of heathenism. Christianity comes to them to liberate, to feed as with the bread of God, to illumine. And then the field is so wide. I know a man

CATHOLIC PRESBYTERIAN, May, 1883.]

who, if he had remained at home, would have been proud and happy had he been elected to the pastorate of a church in a provincial town, and to-day in the foreign field he has more of the reality of episcopal power than any bishop in England. He has, I believe, about one hundred congregations, with schools attached, under his care, and could settle half-a-dozen Miles Platting cases with a stamp of his foot any forenoon.

Some here, however, will have been led definitely to conclude that their work lies at home. How can you help the mission enterprise? The most important service you can render, I believe, is by seeking to understand it. By far the greater number of intelligent Christians have no adequate impression of the interest and value of current mission literature. True, there is no one periodical in which you can get a connected and thoughtful view of missionary operations. To know what the Churches are doing you must read the denominational magazines, selecting from what is of sectional interest only, such facts and statements as may have a universal value. Still, if you overcome the difficulties, you will be amply repaid. There is a period in Church history which historians would give all they stand possessed of to be better informed about,—I refer to that period between the departure of the apostles and the first dawn of a Christian literature, that happy hunting-ground in which theorists, unrestrained by fact, have delighted to disport themselves. We are about that point now, as we have already seen, in the history of the Missionary Churches. The first phase of the work is giving place to a second—viz., the edification of Christian communities, and the organisation of educational and other institutions for the training of native evangelists. Well, as you read these magazines month after month, distinct images of these native Churches will rise before you. You will watch with intensest interest the dawn of the Christian consciousness in your black brothers. Here you will be struck with the fervour of the young converts in testifying for Christ; there you will find reflecting men grappling in a bold yet reverent spirit with the origination and development of a Christian Church. Under your eye there will be growing up a great new Christendom. Places and people with unpronounceable names will have profoundest interest for you, and the channels of your individual life will be open to the rush of the fresh tide of this new Divine advance.

And thus entering into sympathy with the missionary enterprise, you will communicate your interest and intelligence to others. Our people greatly need being informed about the work of God in foreign lands. And we should aim at such a communication of information as would awaken in them not only benevolence but serious thought. The Christianisation of the world is not the responsibility merely of missionary committees and officials. We must have the free intelligence of the Christian public bent upon it. Why should not spiritual men take as deep an interest in this as in current politics? All great

[CATHOLIC PRESBYTERIAN, May, 1883.]

advances in religion are from the people up; and when we can get the Church as a whole possessed with an intelligent enthusiasm, an effect will be produced on existing missionary organisations similar to the wondrous widening and elevation of political government, consequent on the introduction of the people to a preponderating share and interest.

Then in your own congregations, working within defined limits, and impinged upon by other Christian forces which you will be tempted to regard as alien because they are different from your own, you will find the study of missions exerting a sweetening influence. You will be lifted in sympathy out of parochial embroilments, and be able to take in the vast needs of the world. And while emancipated from what is narrowing in our ecclesiastical complications at home, you will never be tempted to undervalue the utility of great Churches. You will see that our main hindrance to more rapid progress is the fragmentary and sectional character of most of the work being done. Our enterprise is imperial. We aim at covering the world. But we have no unity of aim, no articulated scheme of conquest. We need great Churches at home to carry out great schemes abroad. For instance, only a powerful Church could have carried out a mission like the Mission in India projected by Dr. Duff. Small Churches must have quick returns.

There is one other way in which as students you can increase your interest in missions, and that is by pleading for them in the Churches. The United Presbyterian Church is credited with a strong missionary spirit. One great cause of this is that its ministers, while students, take up each year a definite scheme and advocate it in all the congregations in which they can secure a hearing. And thus not only do they raise large sums, but they go to their own congregations, when they become ministers, with a developed intelligent interest in foreign mission work.

You do not need that I speak to you at length of prayer, and of a believing realisation of the promises of God. Here is our stronghold. The work and responsibility are God's. He stands pledged to the complete fulfilment of His own purpose. We are but instruments whom He deigns to use in the accomplishment of His work. Oh, let us master revelation so far as to apprehend God's mind, and discern the laws of advance in His Kingdom. And may we attain to that prayer which is the sinking of the creature will in the Divine, the merging of all personal ideas and hopes in the self-conscious, self-determined will of the Perfect One.

There is one thought outside the subject we have been considering, yet in harmony with it, which I would wish in conclusion just to express. It is necessary that those who are aspiring to the ministry in our time, should become, in a noble and Christian sense, men of the world. Our predecessors in past generations could count on a strong

CATHOLIC PRESBYTERIAN, May, 1883.]

public opinion on the side of religion and theology. As in Puritan America, the meeting-house was the centre of the national life. Secular influences, however, have been flowing into Scotland, withdrawing from the religious sphere the thoughts and sympathies of men. Commerce, increased wealth, new literary and artistic interests, have all been actively assimilating the general tone of feeling and opinion to that of English, and in measure of Continental, society. This is a fact we must recognise. And more ; these are influences which, in the interests of Christ's kingdom, we must seek to master. But we must first comprehend them. Believing that these new forces in society are permitted by God, as working indirectly to some wider good, we must seek to appropriate all of good they contain. Like the children of Issachar, we should "have understanding of the times, that we may know what Israel ought to do." The Old Testament prophets were publicists, intermeddling with the whole life of Israel that they might give it a religious direction. And just in proportion as we wisely and broadly survey our time, will we be successful under God in bringing to it such aspects of the ever new yet ever old Gospel as will most commend themselves to the national heart.

JOHN SMITH.

REMINISCENCES OF OLD TIMES IN THE HIGHLANDS OF SUTHERLAND.

BY A MINISTER'S WIFE.

AS age advances, I suppose the experience common to most of us is that present events very quickly pass into oblivion, while long past scenes with the actors in them seem to become once more to us the present. To me, memory is fast becoming a gallery of ancient pictures ; fresh and lovely ones too may be brought in and admired, but they are soon cast aside—"The old are better!"

I remember speaking to an old veteran of Waterloo. To him there was but one picture left—the grand old battlefield. It was something to have spoken to him ; to have seen, as it were, an old painting, and not a mere common reprint of Waterloo.

I have no such grand scenes in my collection,—only some small pieces, unique in their way as belonging to by-gone times and places, when the iron horse was unknown and primitive people lived and acted very differently from their faster descendants.

I have said of the iron horse ; but even its forerunner, the noisy stage-coach, had not reached the regions of which I write—the nearest approach to it being a mail gig, whose single horse was often over-

[CATHOLIC PRESBYTERIAN, May, 1883.]

worked to an extent that no Society for the Prevention of Cruelty to Animals could have tolerated, had such existed in those olden times.

Here is a picture only to be met with now, perhaps, in some Kaffir hut or Arab tent, yet a real scene in the far north of our native land some sixty years ago.

Two lads had wandered during a bright autumn day among glens and mountains, until towards sunset they found themselves many a long mile from home in an unknown glen, and incapable of further exertion. Indeed, so great was the exhaustion of the younger that his friend could scarcely drag him along. At last a solitary cottage appeared in view, and the shepherd's wife gave them a kindly welcome—all the more kindly because in the younger boy she recognised her minister's son. A snowy cloth was soon spread on the table, and a large jug of milk and plate of butter were placed on it ;—but where was the bread ? “ Rest a little, my sons,” she said, and hastened outside. Soon she returned bearing a sheaf of barley. Holding the ears to the fire, in a few minutes the beards were burnt off, then the barley was rubbed in her hands until the husks fell off. She then ground it in a little hand-mill or quern, and after sifting it through a sieve, deftly baked it into scones more tempting to her hungry visitors than the finest wheaten bread could have been. Within an hour the barley had been growing in the field, ground into meal, and baked into bread !

Apropos of bread, another picture comes before us. One of the two boys sat weeping on a window sill. “ Mother,” he said, “ I am hungry, and Elspeth has no bread, and no cakes, and no nothing ! ” His mother hastened to the study. “ William,” she said to her husband, “ how can you hear your children crying for bread, and sit writing there ? ” “ I must do something,” he said. “ I will go to K—— and consult with Captain S—— as to what would be best.”

This house did not seem one where the cry for bread should have been heard, but it had been a wild winter, and the district depended largely upon supplies from the south. The one store of the little township was sold out, for the ships were long overdue. The manse had been next applied to, and not in vain for a time, but even it was now bare of the common necessities of life. The minister was not long in reaching his friends at K——, but only to find that they too had dealt to their neighbours with no sparing hand, and had now to face want themselves. It was a hard case ; the people would have gladly bought, but there was no one to sell to them.

The result of the consultation was that Captain S—— and the minister set out at once to walk to Thurso, a distance of more than seventy miles, and much of the journey was over what could scarcely be called roads, but rather tracks across the moors, and paths by the rugged sea shore. In one day these two brave men accomplished their task, and lost no time in chartering a small vessel, and loading her with meal and flour. After one day of rest only, they began their long journey back,

CATHOLIC PRESBYTERIAN, May, 1883.]

and with some help from a small boat, reached home just in time to see how joyfully the supplies they had sent on were received by the eager purchasers. What wonder if to some this incident has endeared the beautiful lesson of our Divine Master—"What man is there of you, whom, if his son ask bread, will he give him a stone? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father, which is in heaven, give good things to them that ask Him?"

I think our marriage customs may be worth mentioning; they do not much resemble those of modern days. As no bride could wear anything but white—a very useless dress afterwards in a cottage home—there were always two white muslins kept in beautiful order at the manse, one suitable for a tall and the other for a diminutive bride. No change of fashion disturbed us then, and very slight alteration adapted the robes to their ever-changing wearers. The marriages were always celebrated at the manse, and the sound of the bagpipes always announced the approaching couple and their friends. Besides the piper, several young men accompanied a marriage party, carrying guns, which they discharged now and again on the way, and reloaded to be ready for a congratulatory salute. The loaded guns, however, were never allowed to cross the manse threshold, but were left in the outer court. After the ceremony the "best man" raised the bride's veil and led her to the minister, who gave the first kiss, after which the salutations became general. After taking some refreshment the party left the manse for home. They were speedily met by the school boys, who demanded sixpence for ink powder. All the ink used at school was made from a powder which the scholars were expected to provide, and they adopted this ingenious plan of taxing all newly-married couples, and found it very successful. Then followed usually two days of feasting and dancing, after which a young man went round the company with the unfailing bottle of whisky, offering a glass to each, and with what was called "the Badge," a plate into which every one dropped an offering for the piper—a very practical way of settling the question, "Who is to pay the piper?" and he was generally well paid, seldom getting less than thirty shillings.

On the first Sunday after a marriage, when the congregation was fully gathered, and the service commenced, the newly-married couple, followed by a dozen or more of their friends, marched into the church in procession, two-and-two. If the services were somewhat distracted that day, the poor benefited by the marriage party, as each of them was expected to put silver into the collection when the ladles went round at the close.

But the children of that stern sea-coast have more solemn memories than those connected either with hunger or marriage. Who can ever

[CATHOLIC PRESBYTERIAN, May, 1883.]

forget the first sight of a wreck and of death? It came in this wise :—

Early on a Sabbath morning, little Jamie Mather, a village friend, came to the manse eagerly asking to see Master E——.

"Man!" said the one little boy to the other, "there's a great ship gone to pieces on the sands. Come and see!"

When, a little later, Mr. F—— and his son reached the beach, they found an excited crowd of villagers assembled there. The vessel had literally broken up, as the boy had said, and the surf had strewn the sands with wreckage. Eight bodies had been drawn up above the sea-mark, and a large sail covered something. As the minister drew near, the people reverently lifted the sail, and underneath lay a fair young Norwegian sailor, a splendid specimen of his race, looking a victor even in death. There was nothing to mark superior rank, yet they had at once named him the captain over his poor drowned comrades. Like many, many from distant shores, they now lie in the little churchyard of Balnakiel, a small portion of which is known as "The Strangers' Corner."

After the lighthouse was erected at Cape Wrath in the year 1829, wrecks upon that coast became comparatively few; but previously no year passed without some terrible disaster to record.

Many years before, in the midst of a December storm, a large three-masted foreign vessel was seen all day working off between Farout Head and Cape Wrath, in vain efforts to round the Cape. It was a hard fight, lasting all through the night,—a hard fight with the mighty Atlantic waves, which could so easily dash her against the cruel, pitiless rocks. At last the ship seemed victor, and to have weathered the Cape.

"Come, lad," the captain said, about one in the morning, to the mate, "let us go down and have a glass of grog; we've passed this confounded Cape at last."

They had scarcely reached the cabin stair when a heavy thud, followed by the hissing, gurgling sound of water, told that some sunken rock had pierced the hull of the ship. In a few moments she would go down, and all the terrified crew could do was each man to swim for life as best he could.

In the grey dawn of the morning, one almost paralysed survivor reached the nearest habitation to tell his dreary tale.

The coming tide brought the dead bodies of his comrades to shore, which were interred by pitying, if not loving hands, in the moor. This was so near the scene of their shipwreck that, when the road between the harbour and the lighthouse was being made, the ten coffins were taken out, and known to be those which had been buried some thirty years before. The antiseptic properties of peat moss are so great that the coffins were in perfect preservation, and were again interred on the further side of the road.

CATHOLIC PRESBYTERIAN, May, 1883.]

Having gone beyond the range of personal memory, I may here give a story of the same period, so strangely true that it seems worth rescuing from oblivion.

Farout Head has already been mentioned, and those who have seen it will not wonder that to many it seems one of the fairest, perhaps the very fairest spot in God's creation. The Durness women often, at low tide, go to the point to gather bait, and one lovely summer morning Effie Mackay, the beauty and pride of the village, took her creel and told her mother she would go to Farout and get plenty bait before her father returned.

The long summer day closed in night, but no Effie came home, nor was she ever seen or heard of more.

It was little that her poor parents and friends could do in those far-off days, when there were no telegrams, and we might almost say no post either. Year after year passed till all hope died out, and after her parents died the story almost ceased to be talked about.

More than forty years afterwards two Scotchmen, both soldiers, met in Malta. A fierce wind was blowing at the time.

One said to the other: "How this gale will blow off Farout Head!"

An old lady, then just stepping from a handsome carriage, turned to them and said eagerly, and in Gaelic—

"Did I hear you speak of Farout Head?"

"Yes," they replied, "we are Durness men."

"I, too, was born there," said the lady. "Did you never hear of the girl who was lost when gathering bait at Farout long ago?"

The men said it was before their time, but they had heard the story.

"I was that girl," the lady said, "and I must see you again."

She then gave her address, and bade them call for her in the evening.

They were entertained by her most kindly, and she then told them that while gathering the bait she had not observed a boat put off from a ship which stood at a little distance in the offing, but was all at once surrounded by a number of foreign sailors, who, in spite of her wild cries, dragged her to their boat and then to the ship. She bade them say to any who might still remember her that her life had not really been an unhappy one, that at first her anguish was very great, but that the captain was very kind and respectful to her, protecting her from all rudeness, and on reaching Malta married her. Had he lived she might probably have revisited her old home, but he died soon after their marriage. Her beauty brought her many lovers, and she had married one of the leading men of the Island, and was living in one of its most luxurious homes.

It seems strange that she should never have been able to communicate with her friends; but we must remember that a hundred years ago Malta may be considered as remote as Central Africa now—indeed, it would

then not have been a difficult matter to have been hopelessly lost to one's friends in our own small island.

Returning to more recent times, I shall close these reminiscences with one more wreck story, which has always strongly impressed itself on my memory.

The inhabitants of the immediate neighbourhood of Cape Wrath are few and far between; and a solitary shepherd, about thirty years ago, was passing along the head of the cliffs which surround a small but very remarkable bay, at the entrance of which stands a tall, pillar-like rock, known as "The Stack."

A heavy gale was blowing, and to his surprise he saw a schooner with all her rigging up, and apparently but one inhabitant, making straight for the dreadful rocks. The poor shepherd ran like a madman, backwards and forwards, waving a kerchief, and shouting as he never had shouted before—as if any human voice could ever be heard above the boom of the waves! Of course, no one did hear him, but others, from a distance, had also seen the strange course of the vessel, and gathered round him.

On the ship advanced, with its one occupant, nearer and nearer, till the inevitable crash came; then she recoiled with the waves, returned with them—another crash followed. Still again the waves carried her away, but when the third crash came she was literally broken into splinters on the rocks, pouring the tar and tallow (with which she was laden) into the seething waters—a sight never to be forgotten. At last the sailor's body also was dashed on shore and taken up the bay by the onlookers.

The mystery was then explained. "This man was never drowned," they said, as they looked on his glazed and open eyes—"He was dead; that was why he never moved!"

Yes, he had never seen the rocks that wrecked his ship. The vessel, as we afterwards learned, was a derelict—a Baltic schooner which had run short of provisions in the North Sea. After one of the crew had died of fatigue and privation, the rest of the men took to the long boat, thinking it well to do so while strength remained to row it. They left the vessel not far from the Butt of Lewis, and while the boat brought them safely to Stornoway, the stately ship, as we have seen, brought their poor dead comrade to our bay to be laid in the "Strangers' Corner" at Balnakiel.

X. X.

TASMANIA.

THE history of the Australian colonies is practically confined to the present century. It is, therefore, not surprising that till recently people well-informed on other subjects were contented with vague notions of these distant territories, not realising how full of interest they were as a scene of future empire.

Since interest in the subject began to become general, the larger colonies—Victoria, New South Wales, Queensland, South Australia, and New Zealand—have naturally attracted chief attention. While they have become household words, Tasmania, although starting, next to New South Wales, earliest in the race, has hitherto been the least flourishing of the group, and is consequently less accurately known than most of the others. The beautiful island-colony, overshadowed by prosperous neighbours, holds comparatively a lowly place, and there is danger of her just claims being partly overlooked. Her brief and chequered story is full of varied interest, and is worth considering in view of the brighter future dawning on her shores. We may, first of all, advert to some of the salient features of the country.

Tasmania, formerly Van Diemen's Land, is a triangular-shaped island, 120 miles south of the Australian continent, between 40 degrees and 44 degrees south latitude, and 144 degrees and 148 degrees east longitude. In extent it is 170 miles from north to south, and 160 from east to west, with an area of over fifteen millions of acres. It is nearly the size of Scotland. The climate is one of the most healthy and delightful in the world. The annual rainfall averages twenty-four inches; the mean mid-winter temperature is about 46 degrees Fahrenheit, and that of mid-summer, 63 degrees. There are no extremes of heat or cold; cattle are turned out in all seasons; and life in the open air may be enjoyed throughout the year. Brilliant sunshine without oppressive glare and heat; long stretches of fair weather which can be reckoned on from day to day; clear, starry nights, always deliciously cool even in the hottest seasons: these are the prevailing features. The scenery is in harmony with the climate. There are lofty mountain ranges lifting blue summits to the sky, magnificent forests, spacious park-like landscape of pasture and stream, rich agricultural lands, pleasant homesteads, picturesque villages, and the two beautiful though small cities of Hobart and Launceston. Such are the scenes that meet the eye and linger afterward in the memory. Tasmania is a favourite resort for people from neighbouring colonies and travellers from a distance, and affords a sanatorium for Indian officers. Sir Alexander Michie has justly described the salubrity of the climate in the following terms:—"So genial are the seasons, and so pure the air, that the death-rate is much lower than that of England, and the colonial statistics show us

[CATHOLIC PRESBYTERIAN, May, 1883.]

that nine out of every ten children survive the first year of life, and from that age up to fourteen years old the mortality decreases at a surprising rate. The deaths between three and fourteen years old average only about five per thousand annually." In country districts the rate of mortality for all ages is about ten per thousand of the population. Many remarkable instances of longevity are found. It is often said that people going to the colony in mature age obtain a fresh lease of life. From a letter lately received, the present writer learned that a member of his former congregation at Evandale, near Launceston, had just completed his one-hundredth year. Another person on the same village communion-roll is about ninety-four. In the graveyard of the adjoining parish of Avoca there is a tombstone to the memory of a couple who died, the husband two years before the wife, each aged ninety-eight.

The discovery of the island was made in 1642 by a Dutch navigator, Abel Tasman, who called it after Anthon Van Diemen, Governor-General of Batavia, where the expedition had been fitted out. It does not appear to have been again visited for one hundred and thirty years, the native savage in the interval enjoying undisputed possession of his magnificent hunting-ground. The Dutchman came and saw, but left it as he found it, a sealed book, till Captain Cook and his contemporaries penetrated the unknown. It is a strange fact to us in this age of crowded events, that history could transact itself so leisurely in comparatively recent times as to permit such a long period to elapse between the first discovery and the settlement of Tasmania and the other territories of Polynesia. A wise and beneficent Providence, while permitting the western world a glimpse of a promised land, preserved it in pristine solitude till it should be of greater value to over-peopled countries. The work of exploration was further prosecuted towards the close of the eighteenth century by a succession of adventurous navigators, the British and French for a time dividing the honours. As in the case of New Zealand many years later, and, indeed, as generally has happened in modern times, the genius of British colonisation prevailed.

The rivalry between Britain and France may have hastened the settlement of the colony. There was another more immediate cause. When the century closed, the penal establishment at Port Jackson, better known as Botany Bay, near Sydney, had been in existence twelve years, and six or seven thousand prisoners having been transported to it, "dispersion became necessary to security, to repress alike the vices of the convicts and the growing malversation of their taskmasters."* Van Diemen's Land being an island, remote in situation, and of comparatively small extent, seemed well adapted to purposes of penal restraint, and was accordingly selected to relieve Port Jackson of many of its most dangerous felons, to be, in fact, a "Botany Bay of Botany Bay." In such moral eclipse and degradation the history of the colony began; and, while chapters of crime and darkness cannot be blotted

* "History of Tasmania," by Rev. John West, vol. i. p. 27.

CATHOLIC PRESBYTERIAN, May, 1883.]

from her annals, it is creditable to the Tasmania of a subsequent period that she has recovered from this terrible nightmare of the dawn.

The first immigration took place in 1803, when Lieutenant Bowen brought from Sydney a party of soldiers and prisoners, landing at Risdon on the east bank of the Derwent. Convicts and a large staff of officers were sent out from England. Settlers from the old country shortly arrived, and the colony advanced, attracting the favourable notice of the British press. At the close of the Peninsular War some hundreds of emigrants came from England with "capital, enterprise, and home habits," which led to the opening up of new land and to much general improvement. In due course there followed the establishment of the Supreme Court, the formation of the Van Diemen's Land Company for promoting pastoral interests, the building of churches, schools, banks, and mechanics' institutes, as also the construction of roads and other public works.

One of the most noteworthy events of Tasmanian history was the abolition of transportation, which took place only after the colony had existed half-a-century, and after the question had long been agitated between the home and colonial governments. In 1856 the event was signalled by changing the name of the island from Van Diemen's Land to Tasmania, in honour of its rightful discoverer. The old name of ill omen is avoided by the residents as unpleasantly suggestive of a phase of history there is naturally a desire to forget. It would be a mistake to suppose that society retains appreciable marks of moral degradation in consequence of the early convict element. A large proportion of the prisoners were sent out for trifling offences, many of whom on regaining liberty became respectable citizens, while some left the colony. The statistics of crime, the security of person and property, the tone of domestic life, and the virtue and intelligence of the people as a whole, compare not unfavourably with average Anglo-Saxon society anywhere. Practically there is nothing to remind one that he lives in a land which was once a convict settlement. Bushranging depredations have for many years been unknown.

The story of the Aborigines is another closed chapter of Tasmanian annals; it has on this account a specially pathetic interest. There are many questions regarding the original inhabitants which it is not easy now to answer conclusively. Their numbers, for example, in the early years of the century have been variously estimated, the rapidity of their movements having rendered an accurate computation impossible. A moderate calculation would represent them at about five thousand at the time of the first settlement. So quickly did they fade before the pale faces that the last of her race, Queen Truganinni, died at Hobart in May, 1876. Had their treatment been uniformly humane from the commencement of colonisation, the process of decay would have been more gradual; but as there were numerous causes in operation, especially such as were necessarily involved by innovations in their habits

[CATHOLIC PRESBYTERIAN, May, 1888.]

of life, it may be doubted whether it could have been quite prevented. In consequence of continued atrocities by the blacks, an attempt was made in Governor Arthur's time to gather them all into Tasman's Peninsula, where they could be kept and provided for. Nearly 5000 men, including military and constabulary, engaged in the expedition for clearing the island, by forming a cordon across it. After a great deal of hardship and loss of time, besides a cost to Government of £35,000, the attempt proved a ludicrous failure, the whole result being the capture of two blacks, one of whom was an old woman. Although the campaign failed, a measure of success attended the efforts of Mr. G. A. Robinson, whose name is honourably connected with the protection of the natives from 1830 to 1835. At great personal risk, he was able, by uniform kindness, to bring to Hobart about 300, nearly all that then remained, who were placed under his care in Flinder's Island. In 1847 forty-four survived, and in 1869 only two,—the old queen, already referred to, and her husband, William Lannie, better known as King Billy. When violence was no longer a cause of their decay, their diminution rapidly continued, in consequence of the total change in habits, the clothing and some of the vices of civilisation producing disease to which they easily succumbed. The origin of the natives is hid in obscurity. History does not go further back than Tasman's discovery in 1642. They are generally concluded to have been a branch of the Australasian family settled in New Holland, and probably were, intellectually and physically, among the most degraded types of the savage races.

The discovery of gold in the neighbouring colony of Victoria in 1851 produced a social revolution in Tasmania, chiefly among the labouring classes,—large numbers of them leaving home and occupation, crossing the Straits “in the fierce race for wealth,” some to be successful, many to be disappointed. The same year is memorable for the establishment of representative government. Legislative power, as in the other colonies, is vested in a Governor and two Houses of Parliament—the Legislative Council, with sixteen members, and the House of Assembly, with thirty-two members, both elective. The vice-regal term of office is six years. The business capacity, debating power, and fairness of the representatives, and the high character of judges and magistrates, are a source of satisfaction, and a guarantee of liberty and justice.

There is no more pleasing feature than is presented by the system of education. In the public schools, numbering one hundred and seventy, instruction is compulsory, secular, and free. Perhaps instead of “secular” one should say “unsectarian;” for Scriptural extracts are used; in some cases the Bible itself is in the hands of the children; and ministers of the different denominations may visit the schools at certain hours for the purpose of imparting religious teaching. “By a system of exhibitions from these schools, a certain number of pupils of both sexes are enabled annually to proceed to the best private schools, and

CATHOLIC PRESBYTERIAN, May, 1883.]

thus qualify themselves eventually for examination for the local degree of *Associate of Arts*. Two Tasmanian scholarships of £200 a-year each, tenable for four years at a British university, are annually awarded to male Associates of Arts who pass a prescribed examination." *

There is no lack of mechanics' institutes, public libraries, and scientific societies. New books, and the leading British and American periodicals and journals arrive regularly, exercising influence on thought and taste. The local press is conducted with enterprise and ability. With such advantages, and with the evident desire to make the most of them, it is not too much to say that the people are enlightened. Like the other colonies, Tasmania is loyal to the British throne, and while developing her own practical tendencies, she does not despise the polish of ancient manners or the strength and elegance of British culture.

Having for a time fallen behind the other colonies in the race, Tasmania has been called "Sleepy Hollow." According to census returns of 1881 the population is 115,651, being a gratifying increase of 16,323 since 1870. It may now be stated in round numbers at 120,000. Hobart contains over 20,000, and Launceston 12,000 inhabitants; Latrobe, Deloraine, Longford, Westbury, Campbell Town, Otlands, Beaconsfield, and numerous other less populous townships are scattered over the island at the natural centres of its agricultural, pastoral, and mineral interests. The population is composed proportionately of English, Irish, and Scotch, without almost any admixture of foreign nationalities. During the first five years of the past decade, the emigration exceeded the arrivals by 4381; but in 1876 the tide turned in favour of the colony. There are now signs of awakened activity and enterprise, giving hope of a prosperous future. Mineral and other resources are being vigorously developed, and by such advantages as liberal land laws, encouragement is given to immigration, affording reasonable prospect of a steady, though it may not be a rapid, increase of population. The yearly revenue and expenditure are about £400,000 respectively. These figures represent an increase of nearly double during the past ten years. Not many of the colonists possess great wealth, like the squatters of Victoria and New South Wales; but some of the merchants and sheep farmers are in affluent circumstances. The majority of the people are comfortable, and extreme poverty is almost unknown. In an eloquent paper on "Tasmania, Past and Present," read by the late Dr. J. L. Miller, of Launceston, before the Royal Colonial Institute in London, he speaks of the flowers and fruits in these glowing terms:—"In my own garden, bushels of peaches and plums of the choicest varieties have often lain rotting beneath the trees; while the whole season's fruit on many cherry-trees has dried in the sun and then fallen to the ground. . . . Flowers grow in great profusion, and need comparatively little care;

* Official pamphlet, prepared for Sydney Exhibition, 1880.

[CATHOLIC PRESBYTERIAN, May, 1883.]

roses do particularly well ; and many plants that in England can only be cultivated under glass flourish in the open air all the year round." All the fruits of temperate climes grow in abundance ; and, as might be expected, the usual cereals are successfully cultivated.

Tasmania, like the colonies generally, presents special attractions to those usually designated the working-classes, who are, of course, the most desirable immigrants. It would exceed the limits of this paper to attempt to give even a few illustrations from personal knowledge of families and individuals in all parts of the island who have attained a fair measure of prosperity, and of whom one may say with certainty, that, had they remained at home, they could not have risen above a lot of toilsome routine and penury. Skilled workmen are well remunerated, and have excellent opportunities for starting business on their own account ; the heads of almost every flourishing firm belonged to this class. We describe no Utopia. The labourer worthy of his hire gets it, but he must labour. The outlets for his energies are manifold. Instead of engaging in ordinary farm work or as shepherds, many prefer a succession of employments as occasion offers, or as the seasons or their own special aptitudes favour. The difficulty of obtaining good domestic servants secures for that class excellent wages and treatment. Next to those now described, persons with a little capital, willing to invest in land or otherwise for moderate returns, are among the most desirable colonists. For clerks, teachers, governesses, and warehouse assistants there is practically no demand, the native youth furnishing a sufficient supply ; and young Tasmania has for some time shown such a predilection for the professions of law and medicine as probably to keep pace with the requirements of the colony. Although comparatively few are as yet devoting themselves to the sacred ministry, and although there is room in all the Churches for efficient men, we should not advise those to go out who have failed at home.

Without giving details as to the expense of living, it may be stated generally that while, for example, meat is cheaper and clothing dearer, the cost of the necessaries of life is not greatly different from that in the old country ; and, as wages are higher, people fare better. The most remote bush home is well supplied with wood for fuel and with water.

It is still too soon to speculate on the peculiarities of race that the climate and fresh surroundings of Australian life may develop. Here, too, Tasmania will share the fortunes of the neighbouring colonies. Definiteness of result and accuracy of observation must for generations be affected by the constant infusion of new blood by immigration. The descendants of the early colonists often appear less robust than were those hardy pioneers, but the physique is not below the British average ; and it would be rash to generalise from so limited a field of observation as is yet available. Some characteristics, however, are already well marked. The open-air life so general has a beneficial effect on health.

CATHOLIC PRESBYTERIAN, May, 1883.]

It tends to stimulate the perceptive rather than the reasoning faculty, which may account for parents believing their children quicker in intelligence than those at home. Another feature is noteworthy as partly resulting from climate. Without confidently asserting the opinion, we nevertheless venture to state our impression that the native-born are less addicted to intemperance, and that, so far as they are concerned, drunkenness is not so likely as in Britain to be the prevailing vice and curse of the country. The composite nature of the population—English, Irish, and Scotch proportionately blended—will lead to interesting results, which can be already traced in the thought and habits of the whole; for the tendency is decidedly to let traditional features and distinguishing qualities be less prominent, and to move forward in the line of common interest and common sympathy.

As a natural consequence, the religious character becomes more facile. Making little of distinctive opinion is apt to degenerate into having no very strong opinion at all; while, on the other hand, dazzled with material prosperity, often rapidly attained, and habituated to the sensuous in ordinary life, men are disposed to look increasingly to the externals of worship and less to the spirituality. Danger lies in these two currents. Happily the thoughtful in the Churches are not blind to it, but are seeking to demonstrate in their own conduct that loyalty to the faith of their fathers is compatible with Christian charity, and that the fairest worship is in the beauty of holiness.

The religious wants of the people are provided for by the usual denominations. There is an Anglican, as also a Roman Catholic bishop. The ministers as a class are exemplary and highly respected, exercising a worthy influence on the education, morals, and piety of the colony. The majority are hard-working, and in country districts the discharge of their duties involves a great amount of physical activity. The bush minister has usually two, frequently three stations, including the village church, at which he holds service every Sunday. These are generally a considerable distance apart, and are reached by driving or riding, the roads in nearly all localities admitting of the former. The light American buggy is the favourite mode of conveyance. The day's duties would in most cases be represented by two or three services, and travelling from twenty to thirty miles; there is thus a wide field for pastoral visitation during the week. The life is laborious, but is pleasant and useful when a man's heart is in it. If a good horseman, he will be in the saddle nearly every day, finding his way to some of the homesteads of his people, and occasionally to remote cottages, whose inmates perhaps seldom attend public service. There is no Established Church. Until the passing of the State Aid Commutation Act some twenty years ago, the clergy of the churches of England, Scotland, and Rome were in the position of colonial chaplains, receiving their salaries from Government. This arrangement was then discontinued, each denomination being paid a lump sum in debentures, the interest of

[CATHOLIC PRESBYTERIAN, May, 1883.]

which now supplements the voluntary efforts of the people, who show on the whole a creditable liberality in providing for their ministers. There are handsome churches in Hobart and Launceston, and nearly all the country districts are well supplied with suitable buildings for religious purposes.

To Tasmania belongs the distinction of having had the first Presbyterian minister in Australasia. He was settled as early as 1823. A Presbytery was formed a few years later. No regular connection has been sustained with any particular Church in the old country. The door has ever been open to all duly-accredited Presbyterian ministers; and at present the pulpits are filled by representatives of the Scottish, Irish, and Victorian Churches. It is seldom that the supply comes direct from home. In most cases the ministers are those who, after labouring a few years in Victoria, have accepted a call to the island colony. It is therefore chiefly dependent on its more powerful neighbour, and naturally takes a deep interest in that Church maintaining the high character of its pastorate. The need of men from home is not urgent as formerly. Only those of superior character and attainments, of whose probable success in the old country there is no doubt, can now be welcomed by the colonies. The hope of an effective native ministry is yearly increasing. The larger Churches have a considerable number of students under training, and even in Tasmania there are encouraging signs in this direction. Australia, as a whole, has practically solved the question of union. Each of the neighbouring colonies finds one Presbyterian Church enough, and strong because it is one. Tasmania, unfortunately, presents the anomaly of a very small section standing apart from the rest; but it is expected that this division will be healed at no distant date.

It must be admitted that the Presbyterian cause has been less successful in Tasmania than in the other colonies. There are only thirteen fully-equipped charges, and two or three mission stations. The number of adherents probably does not exceed 10,000, while, according to census returns, Episcopalians are over 50,000, and Roman Catholics over 20,000. Some obstacles that seriously retarded progress have been removed; and the Church stands with its face to the future, eager, by the Divine blessing, to do for the colony what the colony has a right to expect from a Church with a great name and history like those of Presbyterianism. Fresh zeal in home and foreign missions and increased attention to the various departments of Church organisation are hopeful signs; so, too, are the training of students for the ministry for the first time in our history, renewed ardour in working among the young, the cultivation of Christian union, and the publication of a monthly magazine, which is an important aid in all our work.

Within the past two years there have been unmistakable signs of vitality and progress. The Presbytery of Tasmania, which had hitherto

CATHOLIC PRESBYTERIAN, May, 1883.]

been the governing body of the Church, has sought further to develop its constitution by the formation of a Synod with two Presbyteries, one in the north and one in the south of the island. This is an important step in advance, not only with regard to general organisation, but also as providing a more convenient and effective arrangement for the oversight of congregations and districts. At the General Council held at Philadelphia in September, 1880, the Church of Tasmania was formally received into alliance—one of the most remote as one of the weakest members. The connection will be inspiring and salutary. The little Church now realises that she is, by recognised right, as she has always been in heart, part of the Presbyterianism of the world.

The New Hebrides Mission is properly the special care of the Australian Churches, and Tasmania last year ordained and sent her first labourer to that field. Formerly satisfied with contributing a little to the general fund, this large advance on previous undertakings is one of the most hopeful features of her present attitude. Altogether, in view of such symptoms, it is not too much to express the conviction that, as Tasmania has unquestionably a future in the Colonial Empire of the Southern Seas, so to the Presbyterian Church in the island, despite a chequered past and a day of small things, there is a future of usefulness and influence not unworthy of the land and the Church of our fathers.

ROBERT S. DUFF.

WOMAN'S WORK IN THE AMERICAN CHURCH.

THAT woman was designed by the Creator to act an important part, and fill a wide space in the affairs of the world, will not be denied by any Bible reader.

The history of the first woman, who was also the first bride, the first wife, and the first human sinner, shows that the serpent calculated but too wisely when he selected Eve as the surest instrument of drawing Adam into transgression.

Ever since that time, woman's influence has been doing its work either as a savour of life or a savour of death. The designs of Divine Providence have been frustrated or prevented in nations and homes unenlightened by the Gospel, and she who was intended to be the equal and dignified companion of man, became his slave, inspiring no respect, and in some lands was almost reduced to the level of the brute creation. Still there is a bright side at which we ask you to look, for with the progress of Christianity, woman's nature, duties, influence, and work, are better appreciated. Woman is in debt to Christ. The blessings she owes her Lord cannot be exaggerated though described in the brightest colours which the

[CATHOLIC PRESBYTERIAN, May, 1883.]

liveliest fancy could invent. The distinguishing work of all whose hearts God has opened, is that they desire to turn their lives to the best account in His service. It is also a happy fact that not sex, any more than age, complexion, social position, or nationality, opens the door to Church privileges, but only a "new creation;" it can be no accident, therefore, in the sight of Him by whom the very hairs of our head are all numbered, that at least two-thirds of our Church members are women and girls. The peculiar achievement of Christian love, which, through Church ties, binds us together alike in our weakness and in our strength, indicates that the way is opened as it never has been before for Christian women in their own sphere to "serve their generation by the will of God," as well as for men in a sphere more extended.

Within the happy walls of the family circle we find the crowning effect of woman's influence. The history of the Church furnishes a long list of ministers distinguished for their usefulness to others, who acknowledged their indebtedness to godly mothers.

It is said that the future man or woman is made at six years of age. The after process is but the filling up of previous outlines. These years are spent in the family school, in the atmosphere created by the warm influence of a mother's love. Religion never appears so lovely to a child as when its ardour glows in a mother's countenance, nor its lessons so melting as when they are enforced by her tears, and followed by her prayers.

Facts are the best illustrations of arguments, and happily woman's work in the past furnishes materials full of encouragement for the most timid who desire to enter the harvest-field.

Some years ago there lived in a little village of Pennsylvania, U.S., a noble Christian woman, the mother of a family, with moderate means and many cares. To outsiders her life seemed but a monotonous round of duties, and the secret source of her unflinching cheerfulness and patience was known to but few beyond her own gateway. But an influence has gone out from that home which has made itself felt in the kingdom of far-away Siam! Her son was for many years a missionary of the Presbyterian Church of the U.S. (North). His consistent life, tact, and wisdom in reaching the people with the message of the Gospel, were no obstacles to the mind of the heathen king to appointing him President of the Royal College, where the sons of the leading men of that nation are being instructed in the arts and sciences, and in all general knowledge. By his example more than by his words, the students are to be "taught to observe whatsoever things Christ has commanded." Their sluggish minds are to be wakened up and moulded by the Christian teacher God has placed in such direct contact with them.

The mother who was so unwearied in planting the good seed in his mind, at whose knee his prayers and little hymns were lisped, felt more than repaid for all her toils. When we last saw this venerable woman, she was attending a meeting of the women of her own presby-

CATHOLIC PRESBYTERIAN, May, 1883.]

terial society—organised for the purpose of sending the Gospel to heathen women and girls—which was sustained by her prayers and contributions till her death.

The present age, so distinguished by its missionary spirit, has, in some retired corners of the world, developed strength of faith and exhibited moral courage in their purest and noblest forms. Mrs. John Gordon of Prince Edward's Island, in the quiet seclusion of her own home, planted, watered, and watched the seed whose fruit gave two missionaries to the South Sea Islands. Her two sons, George and James, fell victims to the savage hate of those whose land and lives they went to bless with the message of the Gospel of peace. The struggle it cost her to give them up at first was most severe; but she cheerfully made the sacrifice for the interests of the Redeemer's kingdom. When the news reached her that George and his wife were suddenly and violently put to death, in the very meridian of their days, it required all the strength which religion inspires in the time of need to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." But when, in after years, the tidings came that the voice of James, her youngest boy, was now silent, no shadow of gloom or discontent dimmed the brightness of her faith, because she believed that "those who sleep in Jesus will God bring with Him," and added, "It is but a little while and I shall meet my martyred sons, and we will then join in nobler worship than we have ever enjoyed here. I would rather hear these sad tidings than that they had dishonoured their Saviour." It is a privilege to train up the little ones who shall one day take a place in the King's army, either at home or abroad; to enkindle the zeal of others better fitted than ourselves for the warfare; to give up some loved one, dear as our own lives, who shall be a substitute on the field; all this is woman's work.

While we believe most heartily in the duties and claims of domestic life, we recognise the fact that in our age there are multitudes who have heard the Word of God for years, while it is plain they have never felt its infinitely solemn meaning. As blades of corn, whose roots have but a slender hold upon the soil, are scorched and soon wither away under the power of the sun's rays, so many in our congregations are "careless daughters," women who love to wander in pleasant paths, oblivious of what they owe to the Lord. They must be reached by women on whose understanding, conscience, and affections the Word has taken *fast* hold.

In order to work thoroughly, and with little waste of time, strength, money, or even womanly sympathy, those who have clear minds, tender hearts, good courage and faith in the sure promises of God, must use means for reaching the "women who are at ease in Zion." Remembering the "leaven in the meal," no one should be discouraged; for if there be but one *earnest consistent* woman in each congregation, she will soon create a similar devotion in the hearts of others. This can be best secured through a simple mode of organisation,—the simpler the

[CATHOLIC PRESBYTERIAN, May, 1888.]

better. The religious movement in which the Wesleys, Whitefield, and Lady Huntingdon were such prominent actors, strikingly illustrates the power of thorough organisation, and the weakness of the purest efforts without it. Mr. Whitefield was in labours abundant, crossing the Atlantic seven times, and for thirty-four years proclaimed a pure Gospel to listening thousands with large success. But neither he nor Lady Huntingdon ever proposed to organise, and where are the statistics of their doing and giving to which we can point, for their encouragement, the labourers of our day? John Wesley organised a well-arranged system which is still growing, while its members are counted by millions.

The Conference of Methodist Churches, held in London in 1881, gave a place on its programme to the discussion of "Woman's Work in Methodism." From the papers read and the addresses which followed we gather that woman has been a great force in that denomination from the beginning until now. Their women are given something to do, as well as to feel—something to live for, as well as to live on; and yet the conclusion was that "there is plenty of room for the women of Methodism outside of the pulpit to do very effective work for the Master."

The women of our conservative Presbyterian Church, who have during the last twelve years been moving in a wider circle of Church activities than formerly, were glad to learn of this decision. Presbyterian women in the United States are, as a rule, firm in the belief that silence is woman's part in meetings where there is a mixture of sexes. Further, they believe it is God's Word that imposes this silence, and decides the question for them. But women are not excluded from Church work. There are pastors in our days who are as willing as Paul was to accept and acknowledge their pious women as helpers, for the apostle evinced no jealousy about the invasion of his office by the women who laboured with him to spread the Gospel.

Pastors of large churches find there is a necessity for the assistance and exertions of as many helpers as they can secure to remedy the ever-increasing evils which the eye meets on every side. There are commonly to be found in the bounds, and not unfrequently among the communicants of every church of ordinary extent, cases of persons who suffer the privations of poverty in secret rather than ask for help—persons of delicate, retiring spirit, who can be reached only by that tact which a wise woman knows so well how to use. There are also orphans, baptised in our communion, left without any who will provide for them a Christian education and suitable homes; there is also the destitute stranger, and the bereaved, all requiring the tender and helpful attention which the Church through her ordinary officers,—men who are pressed with business from early morning till late at night,—is quite unable to bestow.

By a more thorough and energetic organisation, the light of the

CATHOLIC PRESBYTERIAN, May, 1883.]

Church might be made to shine to the glory of God through a band of women like Dorcas, and Phœbe, and Persis, who would willingly work under the direction of the pastor and session or the board of deacons, if such there be in the congregation.

Some pastors have secured the successful and harmonious working of a modest organisation called a "Pastor's Aid Society," under which each branch of church work has its own committee, keeping each distinct from every other, yet so united by Christian love and sympathy that if any part suffer or grow weak, all the others suffer with it, or if one department be honoured, the rest rejoice with it. Many of the members have pledged themselves not to say "no" to anything they are asked to do; willing to be led or to lead others, they are often called upon for services which might be distasteful to them, were it not for the power of the constraining love of Him who "pleased not Himself." Formerly timid, and shrinking from responsibility, in this associated effort they are encouraged, under the wise guidance of the pastor and his session, to reach hearts and enter homes which could not be approached by any other method. Some of the best work of the society is done in a quiet personal way, care being taken to interest new comers in the different activities for which they seem best fitted. In this way every duty has its own place and proportion, while a closer sympathy is established between the Church and the work.

Should any say there is too much machinery in these organisations, we reply that the same objection has been made to all discoveries which have lessened women's domestic toils, and which give her the leisure that permits her to read the daily papers, or the magazines and reviews through which she may learn what people are thinking about, and what God is doing among the nations. The grand going forward of the wise-hearted women, who twelve years ago organised themselves for the evangelisation of the world, has borne testimony to the benefit of systematic giving and praying, so that the giving of time and money is more generous—more from principle and less from impulse. The main-spring of the movement has been love to Him who opens new channels and multiplies opportunities for service, and the workers are moving on with even tenor, neither discouraged by obstacles nor elated by success. The whole amount contributed by Women's Foreign Missionary Societies in the Presbyterian Church, North, U.S., for the year ending May, 1882, was 178,180 dollars (about £35,000); total, since their organisation in 1870, 1,311,000 dollars (about £260,000). A periodical to give information of the world's wants and what is being done to supply them, reaches ten thousand subscribers every month. The whole field is continually before the eyes of the women, for they are now more perfectly organised for Home Missions, and are expecting to raise one hundred thousand dollars for Home Mission work this year. But better than raising money, they are waiting upon God in earnest prayer, looking to Him, as the eyes of a maiden to the hand of her mistress,

[CATHOLIC PRESBYTERIAN, May, 1888.]

and expecting a blessing to rest upon the work of their hands. How surely the leaven is spreading in the lump, can be seen in the light of these facts, which, be it remembered, are but gleanings from a field out of which pastors and laymen had already gathered a good harvest, and yet the half has not been told concerning the thousands enlisted; and the increase of sympathy and prayer is beyond all computation. We have not alluded to woman's work in the Sabbath school, where she has been so successful in teaching boys and girls the rare art of thinking well, thinking so as to choose the straight path to truth; nor of tract and Bible distribution. Neither have we had time to refer to the temperance reformation which has so forcibly felt the power of woman's influence. Thus while sowing seed in their homes and by the way, their

"Task-work of duty moves lightly as play,
Serene as the moonlight and warm as the day."

ANNIE C. F. CUNNINGHAM.

Symposium.

PROGRESS IN THEOLOGY.

No. V.

THE discussion on this subject now going on in the pages of *The Catholic Presbyterian*, reveals a startling contrariety of view among representative men whose orthodoxy, in the catholic sense, is above suspicion. On one side are those who, in their theological beliefs and sympathies, live, move, and have their being in the Protestant Confessions of the seventeenth century, and more especially in that formulated at Westminster; and who think that the Church may and ought to abide immovably and contentedly anchored to that memorable epoch and its modes of thinking on the great matters of religion. On the other side are those who are more or less out of sympathy with the seventeenth century, who are personally not content to swear in all things by the Westminster Assembly, who believe that the present time has its own peculiar claims, needs, duties, and capabilities with respect to theological problems, and that it would be nothing short of a fatal calamity were the Church of the nineteenth century to resign itself to the influence of a purely conservative spirit, and to regard it as its one duty to live reverentially in the past, no longer active or creative in the sphere of thought, and finding scope for its energies solely in the practical sphere of missions "as a world-conquering force."

CATHOLIC PRESBYTERIAN, May, 1883.]

What is the meaning of this phenomenon? Is it merely an affair of temperament, in virtue of which men substantially agreed in opinion about all essentials, range themselves as liberals and conservatives in theology as in other things? Or is there some deeper cause of the discontent of theological liberals, and of their demand for change, progress, reconstruction? Men will answer these questions diversely according to their tendencies. I, for my part, believe that the prevalent restlessness is not a trivial matter, but a thing of serious import, likely, sooner or later, to bring about important results. This at least it implies, that to the mind of many the theology of the seventeenth century, as formulated in the Confessions, has become something outward, foreign, formal, dead, which can be made living again only by a new process of thought that shall render the creed of to-day the achievement of the living Church, even if the result be in substance the same. Whether it means more than this, even important modifications, retrenchments, supplements, can best be ascertained by a free untrammelled discussion of theological questions along the whole line, such as, we fear, men of conservative temper in all the Churches would not contemplate with equanimity, and will do their best to prevent. So far is the Church generally from being prepared for such an untrammelled discussion, that it may confidently be affirmed that no one expects a perfectly unreserved expression of opinion in the present symposium; a circumstance which doubtless will detract largely from the interest felt in the discussion. Notwithstanding the reserve which I am conscious of being imposed on myself, and which I think I can trace in the excellent papers by those of my predecessors with whose views I am most in sympathy, I will, nevertheless, express my sentiments with some measure of frankness as the privileged advocate of a cause which is probably yet in a minority in the Presbyterian community.

Before stating my own views as to the respects in which progress in theology is still possible and desirable, I shall offer some critical observations on the contribution to this discussion by Dr. Hodge. On the paper of Dr. Watts there will be little occasion to animadvert, as it consists simply of a reaffirmation, in exaggerated terms, of the general position taken up by the American divine, together with a special polemic directed against the views set forth in the writings of Dr. Newman Smyth.

Dr. Hodge's paper is an able and elaborate attempt to shut out progress in theology, in the restricted sense of "the body of revealed doctrine which sets forth the character and purpose and work of God as Moral Governor and Saviour, and as Judge of men; and the nature and relations and destiny of man as a sinner, and his experience, duties, privileges, and destiny as a believer;" progress in theology generally, taken in the most comprehensive sense, not being denied. I accept the limitation, and join issue on the question as put.

With all respect for the ability and earnestness of Dr. Hodge's

[CATHOLIC PRESBYTERIAN, May, 1888.]

argument, the impression it leaves on me after repeated perusal is depressing and disappointing. It is an argument of the kind which is fitted to silence rather than convince. There is an aspect of logical conclusiveness not to be gainsaid; and yet one finds it impossible to yield assent either to the conclusion or to the ground on which it rests. For, in truth, these grounds are not so strong as on a rapid first reading they may seem. The reasons which, in the writer's judgment, exclude progress, consist of a series of attributes ascribed to Christian doctrine of a very heterogeneous, not to say incompatible, character. These doctrines are *mysterious, plain, comprehensive of all heresies as half truths converted into sole truths, unalterable till the second coming of Christ, but apparently alterable then.* The relevancy of all these attributes to the writer's contention is obvious enough. If the doctrines revealed in Scripture and formulated in the creeds be mysteries "capable of human apprehension only so far forth as revelation extends, and even when apprehended capable of comprehension to a much more limited extent," then progress in rational insight into them is all but hopeless. If these mysteries, nevertheless, be plain—*i.e.*, I suppose, plainly taught, though inscrutable in import—then it is presumable that they have all been discovered in the Scriptures long ago, nay, probably certain that they must have been, for they were revealed to guide faith and life, and so secure salvation, and to effect their end they must have been known from the first. If orthodoxy includes all heresy, then all new movements of thought amount merely to a partial and onesided emphasising of moments implicitly and more or less consciously embraced in the Catholic creed; possibly doing some small service in bringing into prominence half neglected truths, but not enough to justify the triumphant cry—*Eureka*. If, finally, all innovation on the *status quo* must be relegated to the Second Advent, then the only thing left for the advocates of progress to do, is to cease thinking, or speculating, or crying out for theological reconstruction, and to give themselves to prayer for the speedy coming of the Lord Jesus.

Whether the alleged attributes of revealed doctrine be in themselves real and mutually consistent is quite another question. "All revealed truths are mysteries," we are told. True, in a sense, but not in the sense meant by Dr. Hodge and required by his argument—*i.e.*, incapable of rational comprehension, and therefore "refractory to all scientific treatment." The term mystery is not so used in Scripture. A mystery is a truth hidden from some men or ages and revealed to others, and comprehensible, it may be self-evident, to those to whom it is revealed. The universality of the Gospel, the inclusion of the Gentiles in the gracious purpose of God, and in the fellowship of the Christian Church, is constantly called a mystery by Paul. It was a mystery hid in God till Christ came, and then it became revealed; still a mystery to unbelieving Jews, but to the mind of a Paul, credible, welcome, glorious, thoroughly reasonable, and God-worthy, and *not* refractory to scientific

CATHOLIC PRESBYTERIAN, May, 1883.]

treatment, for such treatment it receives in Paul's writings, wherein are contained rudiments of a philosophy of history accounting for the "mystery" being for a time hidden and then at length revealed. The sense assigned to the term in question by Dr. Hodge is the product of a scholastic age lingering still among us; and it is associated with a doctrinaire conception of revelation, as having for its aim to communicate a body of incomprehensible doctrines, which it is one of the tasks of modern theology to explode, and which it will be a great gain and progress to have replaced by a conception more in accordance with fact. For the traditional mode of conceiving revelation tends to breed scepticism as to its reality or its value. It may be used, as in fact it was by Mansel, to defend revealed truth by the argument—"You cannot comprehend revealed truths, therefore you cannot know that they are false, and must accept them on authority;" but it can also with at least equal logic be used to assail revelation through the pertinent question, Of what practical value to me is a body of theological propositions which stand in no relation to my rational nature, and which have to be forced on my acceptance by miraculous attestations?

Dr. Hodge tells us that the purpose of revelation being practical, "the communication must in the main be plain, so as to effect its end from the first." The end is to regulate faith and life, and so insure salvation, and it must have been possible from the first for men in quest of salvation to know what God would have them believe and do. All depends here on what is meant by "the communication." If it is restricted to what is barely essential to salvation, then the assertion is true but irrelevant; if it is extended so as to include the body of doctrine contained in the creeds, then the assertion is relevant but untrue. It is true that it is possible, and always was possible, for any believing soul to learn from the Scriptures what is needful for salvation; but the amount of knowledge necessary for that end comes far short of the large mass of affirmations which make up the Church's creed. It is not an ascertained fact that it is absolutely necessary to salvation to know the historical Christ at all; still less is it necessary to know or to believe the complicated system of theology which has grown up in the course of ages around His name. And it is quite certain that much of that system is debateable matter, concerning which it is yet disputed among Christians whether it be revealed in Scripture at all, not to speak of being plainly revealed. I have no wish to magnify the obscurity of Scripture, but I must protest against the two assumptions implied in Dr. Hodge's argument, though not distinctly expressed,—that the theological system is plainly taught in Scripture, and that it must be because salvation depends on it. I deny both positions. The theological system was slowly evolved by more or less doubtful interpretations of texts whose exact theological significance is far from self-evident. That system, as formulated, say in the Westminster Confession, cannot be said to be ascertained truth even yet, nor until it has

[CATHOLIC PRESBYTERIAN, May, 1883.]

commanded a more general consensus of opinion among Christians. Nor can it be decently alleged that the great end of Scripture, the regulation of faith and life, cannot be reached except in those who accept what conservative Protestant theologians would consider "the sum of saving doctrine."

Dr. Hodge says further that progress is excluded by the consideration that the "real Church creed is always comprehensive of all heresies or half-truths." Heresy, he adds, "means choice, hence selection of one particular element or aspect of the truth as a distinguishing principle, hence sect or division." This is ingenious in its bearing on the argument; but has Dr. Hodge considered fully all the consequences of the position laid down? It would appear to follow from the doctrine that the creed comprehends all the heresies, that the Church should comprehend all the heretics, at least as long as they are willing to stay, and to take their stand on the legitimacy of their peculiar opinions as elements or moments in the creed. This is the Broad Church theory of comprehension. Applied to the case of the Remonstrants, it would mean that the Synod of Dort was a mistake, and that Calvinists and Arminians might remain in the same ecclesiastical society. There are many in our day who believe that Christianity would gain by the relegation of the points in dispute between these two parties to the school, and their exclusion from the creed. Does Dr. Hodge belong to the number? Some things in his paper point that way. He says that all alleged improvements must be tested by their influence on "the hymn books, the prayer books, or the practical life of the Church," and he refers to Wesley as an instance. But Wesley was an Arminian, and it would seem to follow that by his hymnology he had vindicated a right to a place in the same Church side by side with Calvin and his disciples. If this be Dr. Hodge's opinion, I can only express my cordial agreement with him. But I must add that much progress in theology will have to be made before this catholic sentiment meet with general acceptance, and many changes will result when it has been so accepted. Meantime, how far the Presbyterian world is from being of this mind may be inferred from the fact that the admission of an Arminianising Church into the Pan-Presbyterian Council is seriously objected to by many on both sides of the Atlantic.

The view which Dr. Hodge presents of "the real Church creed as always comprehensive of all heresies" is too flattering as applied to any existing creed. It is certain, for example, that the Westminster Creed and Catechisms give very scanty recognition of the elements of truth in Arminianism. They are throughout constructed on the basis of the doctrine of election. The recent action of the United Presbyterian Church of Scotland in providing, by a declaratory act, qualifying clauses to determine the sense in which the articles are subscribed by its ministers, owed its origin to this fact. The creed which comprehends the heresies is an ideal; like Plato's republic, not to be found any-

CATHOLIC PRESBYTERIAN, May, 1883.]

where on this earth. It is a creed which is in course of being made by the conflict of opinion, and the different sections of the Christian Church may be regarded as societies which are being used by Providence to give the needful emphasis to special aspects of truth, so that, when at the end of the process the grand synthesis shall have been accomplished, the creed of the future regenerated Church shall indeed comprehend all elements of belief, not merely implicitly, but in the reflective consciousness of the believing community.

When this consummation is reached, the Millennium will have dawned. It is to this future æon that Dr. Hodge relegates all progress in theology. Our prospect is till then stagnation, immovability, and then some unknown change. "The great mass of Christian doctrines, in the form in which they have been settled by past controversy, accredited by the spiritually living and Biblically instructed Church, and as at present constituting the common faith of Evangelical Christendom, is not to be altered either by substitution of other doctrines, or by any significant modifications, *before the Second Coming of Christ.*" Similar phrases occur in other places. This reference to the Second Advent in this connection is curious and puzzling. I assume that it is not introduced merely to give subdued expression to a dogmatism confident of knowing all Divine truth. It seems to imply that new light, modifying and adding to present knowledge, will then be vouchsafed. That is to say, Dr. Hodge does believe in progress in theology, but his conception of progress is purely *eschatological*. Meantime there is to be no essential change. Even if the Second Coming of Christ is to be delayed for a thousand years, the Church's faith and knowledge must remain the same. Even the creed will remain unaltered if Dr. Hodge's view prevail; for while admitting the bare possibility of improvements in these in view of ideal standards, he insists in every case "upon the impropriety of such an attempt under actual or probable historical conditions." The mind of the Church can find no exercise hereafter in creed making, and in all that goes along with that. The only relief to pent-up energy is to be found in missionary effort for the diffusion of Christianity. Here we see the influence of environment. Dr. Hodge's ideal of dogmatic slumber and missionary activity seems to be that in favour with the larger number of minds in the American Church, and it reflects the mood of a nation whose whole energy takes an outward practical direction in turning the wilderness into a fruitful field. The ideal for a while may suit our transatlantic brethren, but it is rather a dreary outlook for us who live in the old country, summoned to more inward and, as we are apt to think, higher tasks, that of adjusting the claims of Christianity to the present movements of thought. From this time to the Second Coming no such work legitimate! The doom of the Church to live through a dreary period of Rabbinitism, her only hope of deliverance the advent of Messiah! Who can believe that this is her fate? Who can believe that the Church, or even the faith,

[CATHOLIC PRESBYTERIAN, May, 1883.]

can possibly continue on these terms? A system that changes not is a system dead, and doomed to dissolution. Certainly "that which is no longer susceptible of change may continue to exist, but it has ceased to live. And religion must live, must enter into new combinations, and bear fresh fruits, if it is to answer to its destiny." How artificial that eschatological conception of progress! What can the second coming bring but the consummation of movements constantly going on in the course of Providence? How different this notion from that of Paul, who expected fresh glory to accrue to God in the Church throughout the ages, world without end; glory through the increasing insight of Christians into God's purpose of grace, and Christ's love, and what these signified for the world's good. If we must wait till the Second Advent for growth in Divine knowledge, then the sooner that august event takes place the better. We have reasons new and urgent for praying, "Come *quickly*, Lord Jesus."

With these strictures on Dr. Hodge's argument in favour of dogmatic finality, I proceed to offer some hasty hints as to the directions in which progress in theology seems to me still possible and desirable. There are, at least, three such.

1. There is room for progress in *method*, and that in two respects.

(a) In the exchange of the old dogmatic method of using indiscriminately Scripture texts in proof of doctrines, for the modern method of comparative Biblical theology which recognises distinct types of doctrine in the New Testament, and develops a faculty for juster appreciation of the true significance of Bible texts, and a deepened sense of the relativity of many statements which, taken by themselves, seem absolute and unqualified.

(b) In the adoption of the inductive method of modern science in place of the deductive method of the older dogmatic. The importance of this change may be exemplified in the doctrine of inspiration. The older dogmatists started with the idea—the Bible the Word of God, and from this idea they determined deductively what the characteristics of the Bible must be in order to be a God-worthy writing; in some instances fixing on attributes demonstrably not in accordance with fact, and imposing on themselves, in all cases where theoretical claims seemed compromised, as—*e.g.*, in questions of harmony in the evangelic records, the necessity of handling the Scriptures in a manner barely compatible with exegetical candour. The inductive method begins where the deductive ends, and without prejudice or foregone conclusion asks what are the actual phenomena of Holy Writ as to authorship, date, style, &c., and only after these have been somewhat exhaustively ascertained, proceeds to form its idea of inspiration and to determine the sense in which the Book is to be regarded as the Word of God. On no subject is it of more importance to form just conceptions, remote alike from superstition and irreverence; and there cannot be a doubt that the pursuit of the modern method of investigation in Biblical criticism will lead,

CATHOLIC PRESBYTERIAN, May, 1883.]

has already in part led, to a more exact knowledge of the contents of the Scriptures, to a juster appreciation of their literary characteristics, to a more rational use of them for the purposes of edification, and all without prejudice to their claims to be in a most real sense a Divine Book.

2. There is room for progress in the way of rectification or modification of dogmatic findings in reference to such cardinal topics as the idea of God, election, the natural condition of man, redemption, sanctification, &c. A word on the first two categories. It is of essential importance to the faith and life of the Church that the idea of God be thoroughly *Christianised*. Here I cordially endorse the utterances of Dr. Smyth concerning the "Christological centre," which I think Dr. Watts has not rightly understood. It is not a question of making the Incarnation, as opposed to the Atonement, the cardinal doctrine of theology. It is the still more fundamental question of conceiving of God as an ethical Being, and of allowing our whole views of His character to be shaped and inspired by the revelation given in the teaching and person of Christ. And elementary as this may seem, it is an attainment which theology has not reached. In the creeds of the past, the idea of God is not thoroughly Christianised. The watchwords of the creeds are not such as these: God is a Sun, God is Love, God is Light, and in Him is no darkness at all. The predominating idea is that of a sovereign will, not subject to law, expressing itself in decrees. It will be a new era for the Church, bringing deliverance from doubt, and gloom, and legalism, now widely prevalent, when the simple Bible aphorisms above quoted have obtained their due place of prominence in the mind of Christendom. Then the era of grace will effectively begin; the spirit of sonship will assert its benignant sway, and men will call God their Father. As yet God is far enough from being a Sun, a Being in whom is no darkness. To many He is a Being who is all darkness together, girt about with mystery; His ways inscrutable and incalculable, wholly dissimilar from ours, and not to be judged by human conceptions of right and wrong. It may be said that these are but the crude ideas of ill-informed minds, for which theology is not to be held responsible. This can hardly be affirmed in presence of such a perverse use of a well-known prophetic oracle as is contained in the following extract from a work by an esteemed English divine: "God's nature, character, and method of dealing is just the most mysterious and difficult subject on which the human mind can be exercised. He has Himself expressly warned us, in that passage of the prophet Isaiah which forms part of my text, that His views and methods of proceeding are different from our own: 'My thoughts are not your thoughts, neither are your ways my ways, saith the Lord.'"^{*} The aim of the passage is to protest against presumptuous inferences regarding the awful theme of everlasting punishment from the Divine Love. Whatever need there may be for such a caveat, it is certain that the use made of the

^{*} Everlasting Punishment. By E. M. Goulburn, D.D.

CATHOLIC PRESBYTERIAN, May, 1888.

prophetic text is a mischievous perversion. Its true import has been better seized by a Catholic author, who writes :—

“ For the love of God is broader
 Than the measures of man's mind,
 And the heart of the Eternal
 Is most wonderfully kind.
 But we make His love too narrow
 By false limits of our own ;
 And we magnify His strictness
 With a zeal He will not own.” *

It will be a great advance on present attainments, religious and theological, when the Christian world has learned to trust itself unreservedly to such sentiments, and to carry them out to all consequences ; when the general mind of the Church has accepted the Bible doctrines that God and man are in moral nature essentially one ; that Christ is the perfect Exegete of the inmost thoughts of the Divine Heart ; and that the single word which most truly expresses the Divine character is—love. What conservative theology will say to this reform—whether it will characterise it as the mere emphasising of a detail, or as a heresy—I know not. It seems to me that it will be something analogous to the change introduced by Christianity as apprehended by Paul. To the Judaist, Christianity was merely Judaism modified by the proposition that Jesus was the Christ. Paulinism, in his view, was a sheer heresy ; in Dr. Hodge's language, “ a substitution of different and inconsistent principles in the place of the old which are definitely discarded.” That it was not, indeed, however, any more than it was a mere modification of the ancient Jewish religion in petty details. It was the inbringing of a new *spirit*—grace in place of law, reality in place of ritual. Even so the christianising of the idea of God, the emphatic assertion of the great truth that God is an Ethical Being, morally simple, comprehensible in His moral nature by man made in His image, will signify the inbringing of a new spirit into theology and religion which will change the structure of the creeds, brighten Christian life, and bring about the breaking down of many partition walls by which God's people are kept apart from each other, and the fellowship of saints is rendered to a large extent a nullity.

As to *election*, I shall have a word to say hereafter on the question whether the doctrine of the decrees ought to have such a place of prominence as is assigned it in the Westminster and other Reformed Confessions. Meantime, I wish to ask whether it be quite certain that the Church has yet attained to a perfectly just, adequate, and truly Scriptural *idea* of election ? Election in the popular conception signifies sovereign selection of certain persons to enjoy exclusively the benefits of God's saving grace. In Scripture there are manifold clear traces of another point of view, according to which the elect are chosen

* Hymns. By F. W. Faber, D.D.

CATHOLIC PRESBYTERIAN, May, 1883.]

not to a monopoly of privilege but to a noble, honourable, heroic function—that, namely, of being the means of blessing to other men, and acting as the pioneers of the Divine kingdom. Israel was chosen to be eventually a blessing to the world. The New Testament Church is called a chosen generation whose vocation is to show forth the Divine virtues for the illumination of the world. Christ called His elect ones the light of the world and the salt of the earth; and Paul, in the 11th chapter of the Epistle to the Romans, describes the function of the elect by the two figures of the first-fruit of harvest and the root of a tree. “If the first-fruit be holy, the lump is also holy; and if the root be holy, so are the branches.” According to the one figure, the elect have a representative character: they are the ten men in Sodom whose presence, as it were, redeems the character and saves the lives of all the other men of Sodom. According to the other, the elect exercise a vital influence in society. They are the roots of the social tree from which rises up, through trunk and branches, sap that is to be transformed into the fruit of Christian deeds and virtues. This aspect of election has not yet found its way into the creeds, but it has obtained instinctive recognition by the conscience of the Church in missionary enterprise, and so satisfies one of Dr. Hodge’s tests of a genuine improvement.

3. Once more, there is room for progress in the way of *retrenchment* of dogmatic determinations based on due regard to proportion or perspective. The knowledge of perspective in drawing was a very real and most important attainment in art. To know the less and the more certain and important in the region of dogma is a not less real and valuable attainment in theology. Here, then, is one direction along which the path of progress must go: the study of *theological perspective*. We have to unlearn the bad habit of treating all doctrines or dogmas believed to be demonstrable from Scripture as of like value or certainty, and to acquire the habit of distinguishing between one set of theological propositions and another in these respects, and to give effect to the distinction in our creeds and catechisms as well as in our sermons. This will involve important changes, such as the relegation of all points of difference between evangelic Arminians and Calvinists to the school, and the omission of them from the creed, and still more from the children’s catechism, where their presence is simply preposterous. There cannot be a doubt that a tendency in this direction is already apparent in the Christian community. The feeling of perspective has found its way extensively into the pulpit. Preaching on the points of controversy between Calvinists and Arminians is seldom now heard; everywhere is preached a free Gospel to all men, as the proper message of the pulpit. It will only be the consummation of this wholesome tendency, when such secondary dogmas have disappeared also from confessional books. To some this result will appear not progress but retrogression; but I agree with Principal Tulloch when he says—“The lack of definition may seem a lack of power to some: to me it is an

[CATHOLIC PRESBYTERIAN, May, 1883.]

increase of power, because an increase of charity. It is progress, because it is a nearer proximity to the mind of Christ. It is the dawn of a better day, because it is the light that lighteth every man, shining more radiantly in the heart of all the creeds."

It were easy to multiply examples of dogmas in connection with which the application of the principles of perspective is desirable. It may suffice to refer to the dogma of imputation specially interesting to the American Presbyterian Church. We ought to distinguish between a disputable imputation-hypothesis and its indisputable fact-basis, the social solidarity of mankind. That man is not a mere individual, but a member of a social organism in which all the members mutually act and react on each other, is a certain scientific fact. But it is by no means so certain that any particular theological expression or formulation of the fact, with special reference to the influence of Adam and Christ on the fortunes of the human race, is clear of all liability to objection on ethical ground. The right way of framing the fact in dogmatic formula is neither so certain nor so important as the broad fact itself, and care should be taken to avoid putting a stumbling-block in the way of faith by assigning to any hypothetical construction a prominence which is due only to the great catholic verity that no man liveth to himself. Let me add that in this connection there is room not only for retrenchment but for rectification or modification, specially in stating the consequences which result from the moral solidarity of the race with the first man. Granting that in some intelligible sense we share the guilt of Adam's first sin, the question remains—how momentous a question it is—how does participation therein affect the eternal destinies of men? To see how diverse the answers may be, one has but to compare the opinion of Augustine with that of *Donner*; the one maintaining that all unbaptised infants dying are damned on account of original sin, the other that the sin of origin in no case determines eternal destiny. Would it be a trivial step in advance were the Church catholic to decide in favour of the modern as against the ancient divine?

The separation of doctrines or dogmas into two classes, according as they are of the first or the second order of importance and certainty, is a task the legitimacy of which is tacitly recognised in the closing paragraph of Dr. Hodge's paper where, to prevent misunderstanding, he explains that he has conducted his argument with reference to the fact that theology "in the sense of the sum of the saving doctrines common to the Reformation and to the modern Evangelical Churches, will not make progress in the future." Suppose this to be true, may not progress be made in determining what the sum of saving doctrines is? Dr. Hodge begins his paper by endeavouring to define what theology is, for the purposes of the argument. He ends by suggesting a harder and more urgent and vital problem which he leaves unanswered—viz., What are the Theological Essentials? These are not found in any one

CATHOLIC PRESBYTERIAN, May, 1883.]

creed having for its distinctive aim to set them forth. They are a creed within the creeds, to be got at by processes of abstraction and generalisation. And before these processes are set on foot, it has to be determined what creeds are to be included in the comparison, what Churches are to be recognised as Evangelical? Are communities of recent origin like the Cumberland Church in America and the Evangelical Union in Scotland to be included in the number? Is the term *Evangelic* to be identified with Calvinism, or is it to be widened so as to include Arminians? Is the epithet to be regarded as predicable of such men as Frederick W. Robertson, Mr. Maurice, Mr. Erskine, and Bishop Ewing, or is it to be used as the badge of a particular party in the Churches? These are jury questions which will be answered differently by the jurymen according to their theological tendencies and spiritual attainments, and their diverse conceptions of what constitutes the essence or sum of Christian truth. The vital matter therefore is to get the jury to agree about the sum of saving knowledge. When that result has been attained, a progress will have been made worth speaking about. How is it to be reached? Only by free discussion. There is no authoritative settlement of the question, either inside or outside the Scriptures. The problem what is vital to faith must be settled by the Christian consciousness, which, if not the test of the truth of doctrines, is at least the test of their relative value. It may err, and often does err, in its judgment, but it is the best light we have. In view of this we see the cardinal importance of the Church becoming filled with the spirit of Christ as unfolded in the Gospel story. The Church will judge wisely or otherwise as to the fundamentals, just in proportion to the degree in which she is evangelic, not in the dogmatic and conventional sense merely, but in spirit, likeminded with Jesus Christ, sharing His faith in the grace of God, and His intense wide charity towards men. The evangelic spirit of faith and love has the tact to discern between the primary and the secondary, the central and the peripheral. When the evangelic spirit is low—and it may be low where self-styled evangelical orthodoxy is dominant—a dogmatic legalism obtains under whose influence all sense of proportion is lost, and the mind becomes enslaved by an elaborate system of dogmas all regarded as equally vital. But where the evangelic spirit is shed abroad abundantly, there is spiritual discernment and freedom. Essential Christian truth is seen with unveiled face and open eye, and in the light of its glory the moonlight of scholasticism pales. We become scholars of Christ, whose yoke is easy, and make our escape from the heavy yoke of Rabbinism. "Where the Spirit of the Lord is there is liberty."

A baptism into the spirit of Christ and of the Christian era of grace is the grand need of our time and of the whole Christian Church. I may be permitted to add that it is the special need of the Scottish Presbyterian Churches in view of pressing ecclesiastical problems of reconstruction. We need enlargement of heart in faith and love, Christ-

[CATHOLIC PRESBYTERIAN, May, 1888.]

ian magnanimity, for the happy solution of the problem of reunion, and for that which must surely go along with it,—reconstruction of the creed. Catholic-mindedness to desire the unification of the Church, and to accept what, in view of the diversities of opinion prevalent among us, is inevitably implied in that, a wider doctrinal basis of Church fellowship—this is the urgent need of the hour. Narrow views may lead us to be content with partial aims, and sectional solutions, and to prosecute comparatively unimportant ends by unworthy means. In this connection, the subject of progress in theology is for us no mere topic for a debating-society discussion, but a matter of urgent practical moment. If we do not recognise such progress as possible and desirable, we are in danger of ecclesiastical shipwreck.

A. B. BRUCE.

[No. VI. of this Series will be by Rev. Principal Cairns, D.D., Edinburgh.]

Portfolio Leaves.

IS GOOD FRIDAY A CHRONOLOGICAL MISTAKE ?

A LITTLE book under this title, by the Rev. James Gall, Edinburgh, has just appeared, the object of which is to show that our Lord was crucified, not on Friday, within a few hours of the Jewish Sabbath, but on Thursday, so that he was really three days and three nights in the grave, instead of two days and two nights according to the traditional view. The question is one of no small interest, and it is admitted by candid Episcopalians that the traditional view is very uncertain. Presbyterians may look at the matter with open and unprejudiced eye, their Church services being in no degree implicated, as in the case of Episcopalians, in the traditional view. The passage which we select from Mr. Gall's book will show the line of his argument. He takes up the expression "when even was come," applied to the time of our Lord's burial, to show that he was buried on a different day from that on which he was crucified. And as we know that he was buried on the day before the Jewish Sabbath, he argues that he must have been crucified two days before—*i.e.*, on the Thursday.

" 'When even was come,' *opsias genomenēs* or *ousēs opsias*, had a far more emphatic meaning than it has to us. The sun was the time-ball of Palestine, and the moment when it disappeared beneath the horizon the day was finished, and another day had begun. In a country where the days were not very unequal, the twilight short, and the sky in general unclouded, the value and appropriateness of this time-signal is very obvious ; more especially at a time when accuracy in the keeping of the Sabbath was indispensable, and when clocks and watches were unknown. With us the time of both sunrise and sunset is always varying,

CATHOLIC PRESBYTERIAN, May, 1883.]

because we reckon from the hour of midnight, but with them, although *sunrise* was always varying, the time of *sunset* never varied, because it was the centre point from which all the rest of the day counted, and it always marked off exactly twenty-four hours. For that reason, the phrase, *opsias genomenēs*, 'when even was come,' had a definite and important meaning, about which there could be no mistake. It meant not only that the sun had set, which, of course, was also true, but that the day of which the writer had been speaking had come to an end, and that another day had begun. There is not a single instance in Scripture in which it has any other meaning.

"The phrase is of frequent occurrence in the Gospels, but we shall select five in order to show its meaning:—

"Mark i. 32: 'And at even (*opsias genomenēs*), when the sun did set, they brought unto Him all that were diseased.' This proves that the coming of the even was identical with the setting of the sun.

"Matt. xx. 8: 'So when the even was come (*opsias genomenēs*), the lord of the vineyard saith unto his steward, Call the labourers.' It was then we are told, that those who had been hired at the eleventh hour, had wrought but one hour; consequently when the even was come it was the *twelfth* hour.

"Matt. xxvi. 20: 'When the even was come (*opsias genomenēs*), He sat down with the twelve, and as they did eat, He said, Verily I say unto you, that one of you shall betray Me.' As the paschal lamb was slain between three and six in the afternoon, the Jews never sat down to the paschal feast until after sunset.

"Matt. viii. 16: 'When the even was come (*opsias genomenēs*), they brought unto Him many that were possessed with devils, and He cast out the spirits with His word, and healed all that were sick.' This was at the close of the Sabbath day on which our Lord had been teaching in the synagogue. The people waited till the Sabbath was past before bringing their sick friends; and although our Lord would, no doubt, have healed them even if they had brought them on the Sabbath day, it was no part of His teaching to do any work upon the Sabbath which could be done as easily afterwards. That they *did* wait till the Sabbath was past, is evident from the parallel passage in Mark i. 32: 'At even, when the sun did set,' &c.

"Matt. xvi. 2: 'He answered and said unto them, When it is evening (*opsias genomenēs*), ye say it will be fair weather, for the sky is red.' It was only after the sun had set that the redness of the sky appeared.

"We must explain, however, to prevent mistakes, that although the evening was the commencement of another day, it was never called 'the morrow' (*aurion*) in the morning, neither was the morning called 'yesterday' (*chthes*) in the evening. These expressions were used exactly in the same sense as they are in English.

"We have thus arrived at the conclusion that the plain and obvious meaning of the expression, 'When even was come (*opsias genomenēs*)' is, that the sun had set, that one day had come to a close, and that another day had begun. Let us now see how that affects the question of the day of the crucifixion.

"The Jewish Sabbath commenced on Friday evening; that is to say, the moment that the sun disappeared beneath the western horizon on the sixth day, the seventh day, that is, the Sabbath, began. To the present time the Jews observe this law of the Sabbath. They shut their shops on Friday evening, and open them again on Saturday evening, when their Sabbath is past.

"But in order that there might be due preparation for the holy day, and that it might not come upon them busied or burdened with the cares of life, the Jews made the sixth day a half holy-day, and called it 'the preparation of the Sabbath,' or simply, 'the preparation,' which began on Thursday evening at sunset, and ushered in the Sabbath on Friday evening.

"If, then, our Lord was crucified on Thursday, when the evening was come it would be the preparation; but if He was crucified on Friday, when the evening

[CATHOLIC PRESBYTERIAN, May, 1883.]

was come it would be the Sabbath. What, then, does the Scripture say on the subject?

"Mark xv. 42, 43: 'And now when the even was come (*opsias genomenēs*), because it was the preparation, that is, the day before the Sabbath, Joseph of Arimathæa, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.'

"There can be no doubt that if our Lord had been crucified on Friday, 'when the even was come' (*opsias genomenēs*) it would be not the preparation, which was the day before the Sabbath, but the Sabbath itself; and yet Mark says that when the even was come 'it was the preparation,' that it to say, the day before the Sabbath.

"If Mark had omitted to say that 'the even was come' before saying that it was the preparation, then it might have been that the crucifixion took place on the preparation (at least so far as Mark was concerned), but when he expressly tells us that the evening had come before Joseph arrived, it is impossible to avoid the conclusion that our Lord was crucified *on the day before the preparation*, that is, on Thursday.

"If it be said that Mark does not mean that the *evening* was the preparation, but that the *day*, of which the evening was come, was the preparation, we must remark that that could not be, because if the crucifixion took place on the preparation, when the evening was come it would be the Sabbath, and the burial could not go on. Joseph could not have bought the linen, and the women could not have bought the ointments and spices.

"But Mark does not stand alone in his testimony, Matthew also says the same thing.

"Matt. xxvii. 57: 'When the even was come (*opsias genomenēs*), there came a rich man of Arimathæa, named Joseph, who also himself was Jesus' disciple: he went to Pilate, and begged the body of Jesus.'

"Supposing, then, that the whole question rested upon the testimony of Matthew and Mark, there can be no doubt that our Lord was crucified on the Thursday, and unless the testimony of Luke or John point to an opposite conclusion, we contend that the question is settled.

"We turn, now, to the testimony of Luke, but so far from contradicting the testimony of Matthew and Mark, he confirms it, because, although he does not tell us at what time of the day Joseph went to Pilate to beg the body of Jesus, he informs us that it was on the preparation that the burial took place. After telling how Joseph, when Pilate gave him the body of Jesus, wrapped it in linen and laid it in his sepulchre, Luke says, 'And that day was the preparation, and the Sabbath drew on' (Luke xxiii. 54).

"The testimony of John is to the same effect. He does not mention the time of day when Joseph went to crave the body of Jesus, but he informs us that the burial took place on the preparation. 'There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand' (John xix. 42).

"Their united testimony, therefore, is this. Matthew and Mark say that the preparation for the burial did not take place till the even was come. Mark says that it was the preparation before the burial commenced, and Luke and John say that it was the preparation when the burial was completed; consequently, our Lord was crucified on the day before the preparation, which was Thursday. When the evening of Thursday came it was the preparation, and then Joseph went to Pilate and begged the body of Jesus. The preparation did not close till Friday evening, but by that time the burial was completed.

"Some commentators think that when John says in the 14th verse, 'And it was the preparation of the Passover, and about the sixth hour; and he (Pilate) saith unto the Jews, Behold your King!' he means 'the preparation-day of the Passover week.'

"We admit that that is a *possible* meaning of the words; but we do not admit

CATHOLIC PRESBYTERIAN, May, 1883.]

that it is the *only* possible meaning, or even the *most likely* meaning; and this is admitted even by commentators who believe in Good Friday. The very fact that John calls the day of the Crucifixion, not 'the preparation,' as the day before the Sabbath is always called elsewhere, but 'the preparation of the Passover,' is a sufficient warning not to confound the two.

"In the language of the Jews, 'the preparation' simply means 'the day before,' and therefore its full and original form must have been 'the preparation of the Sabbath,' because the word preparation, by itself, has no reference to the Sabbath. The only reason why it took its contracted form must have been for convenience. The preparation of the Passover was only once a year, whereas the preparation of the Sabbath was fifty-two times a year. Nothing could be more natural, therefore, than to call the one the preparation of the Passover, and the other simply 'the preparation.'

"This is all the more likely, as there was as much need for a preparation-day for the Passover as for the Sabbath. The 14th day of Nisan, which was the first day of unleavened bread, was occupied entirely with the preparations for the Passover on the 15th. There was the searching for all traces of leaven throughout the house, there was the baking of the unleavened cakes, the preparation of the bitter herbs, and lastly, there was the slaying and roasting of the paschal lamb. This was called 'preparing the Passover.' What more natural, then, than to call the day on which these things were done 'the preparation of the Passover.' There is no necessity, therefore, for supposing that John contradicts the other evangelists, and we might say, himself also, because, in the 42nd verse, he calls the day of the burial 'the Jews' preparation day,' to distinguish it from the day of the crucifixion, which, in the 14th verse, he calls 'the preparation of the Passover.' Why should he call it by a different name in the two verses of the same chapter if it was the same day?"

Mr. Gall proceeds to refer fully, in confirmation of his argument, to all the several events connected with the crucifixion and burial that have any reference to the subject, and believes that from all these sources his argument is confirmed.

Notes of the Day.

"BROAD PRESBYTERIANISM."—In the *Spectator* for 7th April, a gentleman, whose signature is Main S. A. Walrond, writes very jubilantly on the change of Presbyterian tone manifested in the church where, in 1837 (he must surely mean 1637), Jenny Geddes flung her stool at the Dean of Edinburgh as he was reading the Collect for the day. Mr. Walrond unfortunately is not a reader of *The Catholic Presbyterian*, for had he been acquainted with Professor Lee's article on "Jenny Geddes" in our number for last August, he would not have written so ignorantly and so erroneously. The chief authorities on what took place on 23rd July, 1637, are given in that paper at full length, and they convey a very different impression from Mr. Walrond's. But this gentleman is still more jubilant on account of the evidence which he thinks he finds in a recent lecture by the minister of that church, of the "liberality and breadth of hope and faith which those who are bound by the Confession

[CATHOLIC PRESBYTERIAN, May, 1888.]

of Faith (even as those bound by the Athanasian Creed) may exercise." "Would," he adds, "that both they and we were well rid of such sham and hideous ligatures!" The minister in question is well able to look after himself; but surely it is a very indecent thing for any man in the name of Christ, to rejoice to see others (as he supposes) trampling on a creed by which he owns that they are "bound," and to call it a "sham and hideous ligature." Is this the way to promote truth and righteousness, or advance the Kingdom of Christ?

Besides this, it shows great ignorance in any man to suppose that the contest which broke out on 23rd July, 1637, was merely a contest about "reading prayers," or that the true spirit of it was represented by the violence of Jenny Geddes. Dr. Lee well remarked in the article we have referred to that the opposition of the nation to the service-book of Laud (for it was from it that Dean Annan read) sprang from two things—1st, the Popish character of the book; and 2nd, The arbitrary imposition of it by sheer royal authority on a Church and people jealous of their independence. If ever movement was essentially one for civil and religious liberty, the movement of 1637 had that character. We know now what the designs of the king were; we know that he aimed at reducing the whole Church and nation to submission to the royal authority. The day, we hope, is far distant when the people of Scotland will cease to be grateful to those who stood so bravely for their country in the time of great need and great danger. We must own that we did not like the levity (as we must call it) with which the death-struggle of 1637 was recently treated by some, in connection with the erection of a memorial to Dean Annan in that church. Nor do we understand the *Spectator*, usually so intelligent and upright, giving its columns to the letter we have referred to.

"PRESBYTERIAN LAXITY."—Turning to another English paper, the *Record*, the English evangelical organ, we find a lecture set to a very different tune—rebuking the tendency to "Broad Presbyterianism" and representing that all Presbyterians who have not a liturgy are descending into the gulf of laxity! Newspaper writers and other public authorities are certainly showing a most wonderful power of inference in these days. The Romish Bishop of Rochester in the United States infers that Protestantism is going down (as our American correspondent tells us), for this among other reasons, that the Presbyterian Council at Edinburgh, as he absurdly dreams, resolved to suppress all freedom of discussion! An Edinburgh newspaper maintains that the Sustentation Fund is going down, because one month its returns were slightly short! And now the *Record* maintains that Presbyterianism is going down, because there was a recent debate in the London Presbytery on subscription to the Confession of Faith! It is wonderful how much attention people are kind enough to give to our affairs; it shows that in their secret hearts they think a good deal more of us than they care to say.

CATHOLIC PRESBYTERIAN, May, 1883.]

But the article of the *Record* (a paper always prone to find motives in the eye of its Presbyterian brother) is an amazing instance of audacity and shamelessness. The contention is, that the want of a liturgy has involved the Presbyterian Churches in the loss of orthodoxy and of spiritual life, so that they form a contrast to the Church of England, which, though perhaps carrying its liturgy rather too far, has never declined to the same extent as the Presbyterian Churches!

The *Record* has the hardihood to taunt us with the decline and death of English Presbyterianism after the days of Baxter. It would not be less audacious if some French Romanist were to taunt his Protestant countrymen with the decline of the Reformed faith after the revocation of the Edict of Nantes. He has not a word of regret for the infamous proceedings that drove out the two thousand Presbyterians from the Church of England, severed them from their flocks, and made it utterly impossible for them to carry on the government and discipline of their Church. Let any one remember that Presbyterianism without government and discipline is like a ship without a captain, and then say who is responsible for the decline of orthodoxy and spiritual life? And is it not notorious that the Reformed Churches on the Continent, where rationalism has got a hold, never were allowed to exercise an independent jurisdiction, but were bound hand and foot by the civil power, under the influence of the old rule that gave the king the supreme power in the Church? It is like putting out Samson's eyes and taunting him with his blindness; cutting off his hair and taunting him with his weakness; spoiling him of his goods and taunting him with his poverty.

But it is when the *Record* falls foul of its neighbour the Presbyterian Church of England, and, in contrast to its divided condition, exalts the spirituality and orthodoxy of the Episcopal Church, that the absurdity and audacity of its position are most apparent. "Undisguised attacks," it says, "are made in the English Presbyterian Church on its creed;" "What are the ministers," it is asked, "*beyond their own conceits?*" and, "Do the laity hang on the shifting fancies of the ministers for their last new discoveries made from Sunday to Sunday?" Poor English Presbyterians! "They do not enjoy the advantage, like English Churchmen, of having familiar truths continually engrained into them in the public services of their Church. . . . We cannot say that we think the people are happy that are in such a case." We ask—Does the *Record* know of a single pulpit in the English Presbyterian Church where the old Gospel is excluded, and novelty of doctrine is the order of the day? Does it not know, and know well, that there is no set of pulpits in all England from which you are more sure of hearing the blessed sound of the everlasting Gospel? And, if it knows this, is it right, honourable, or Christian to write as if the Church were rapidly plunging into Unitarianism or Rationalism? Is it fair in the organ of a powerful party to give a bad name to a faithful and earnest sister, weak in worldly influence, and

[CATHOLIC PRESBYTERIAN, May, 1883.]

try to sow suspicion and distrust towards her wherever its voice extends?

But this is far from the worst part of the offence. As a friend writes to us—"The idea of a Church of England writer having the face to cast a stone in this matter at any other Church surpasses wonder; and all the more when this is done with a glorying over the universal acceptance of the liturgy and articles of the English clergy. Who does not know that in the Church of England at this very time you have every form of heresy, from Arianism or Sabellianism to all but Ultramontane Romanism? Rationalism abounds in it, and is found in its high places. Arminianism, which, it is certain, the articles were meant to condemn, is all but universal. Every recurring Sabbath, thousands of clergy read the fourth commandment, and ask God to incline their hearts to keep it, who do not believe it to have any authority whatever." Who, we would ask, were the writers of "Essays and Reviews"? Who was Bishop Colenso? To what Church belongs Mr. Mackonochie? There is something so utterly preposterous, as well as absolutely shameless, in this attack of the *Record* on English Presbyterians, that it can hardly fail to recoil on itself. If the sentiments and tone of the article are those of the readers of the *Record* and the evangelical party, we can only bewail the degeneracy of what used to be a great support of truth and power for good. But we cannot help thinking that the spite of some recreant Presbyterian has inspired the article.

SOME RECENT LOSSES.—On both sides of the Atlantic some of the best of the laity who were helpful at the meetings of the Presbyterian Alliance have been taken away, to the great loss and profound regret of their several Churches, and of the Christian communities of which they were members. We have already referred to Mr. W. E. DODGE, of New York, a conspicuous and most estimable member of the Philadelphia Council. The present writer well remembers that as soon as the scheme for the Waldensian Pastors was expounded at the Council, Mr. Dodge handed up his card, announcing a handsome contribution. He has been well called the Lord Shaftesbury of New York. When he paid his last visit to Edinburgh, two years ago, no sight interested him half so much as the setting aside of seven young men in the Synod Hall as medical missionaries. We have just received intimation of the death of another conspicuous member of the Philadelphia Council, Mr. GUSTAVUS BENSON. Though not a speaker, his services in preparing for the Council were unwearied, and while it sat he exercised a most bountiful hospitality to its members. He was a man of the highest Christian character, whom it was impossible not to love and esteem. We have reason to know that he was warmly interested in *The Catholic Presbyterian*. He had attained the mature age of seventy-seven, but he retained his vigour and sprightliness of nature almost to the very last.

CATHOLIC PRESBYTERIAN, May, 1883.]

On this side we mourn the loss, at a comparatively early age, of Mr. DAVID MACLAGAN, of Edinburgh, joint-convener with Mr. J. A. Campbell, M.P., of the European Branch of the Continental Committee of the Alliance, a man of the most active and earnest Christian spirit, of excellent judgment and high business qualities, all of which were most unweariedly consecrated to advance the cause of Christ. Mr. MacLagan interested himself much in the Edinburgh meeting of the Council, and in the whole operations of the Alliance. Another like-minded member of the Edinburgh Council has also been taken from us, Mr. NEIL C. CAMPBELL, Sheriff of Ayrshire, and legal adviser of the Free Church of Scotland. Our lamentations over such men remind us how much our losses are continually contributing to the gain of the General Assembly above. But it seems to be God's plan that through losses intensely felt, impressions shall be made on younger men, urging them to take up the colours as they fall from the hands of the veterans, and to make it their endeavour, under God's help, that even amid its continual losses, the Church on earth shall never become poorer, or less fully equipped for its work.

THE BELFAST MEETING OF COUNCIL.—We have to remind our readers, that with a view to the Belfast meeting in the summer of 1884, Church Courts must keep in mind the appointment of delegates. On this side of the ocean, the place of meeting is so near that there will be much less difficulty in getting suitable delegates, who can make it convenient to attend, than there was in 1880. Whether therefore Church Courts may select their delegates now or next year may not be so important in that point of view; but in another aspect it is of importance that the appointment should be made now. In finally preparing the arrangements of the Council, it is desirable for the Belfast Committee to know early who are likely to be members, in order that they may divide the work among them. The arrangement so largely followed at Philadelphia of assigning papers to brethren who were not members, or in some instances of yielding to the request that such brethren might be allowed to read papers, was manifestly awkward, and ought to be discouraged as far as possible. That the Belfast meeting will be one of very deep interest, we do not entertain the shadow of a doubt. But it is very desirable that when met, the Council should get itself into shape for permanent activity and usefulness. We repeat what we have said already, that if the Alliance is to have the remotest vestige of a chance of efficiency, it must have two things—a staff and an income. It is not right to leave all the manifold arrangements to the goodwill of men who have their full share of work otherwise. That every member of the Council feels this, we fully believe; our anxiety is whether sufficient means will be taken to rectify the present state of things.

American Notes.

ROME AGGRESSIVE.—Some years ago, the minister of an Episcopalian congregation in New York City rather startled the community by publishing a small volume of sermons on "The Failure of Protestantism." There was nothing very striking or startling in the sermons themselves, but there was something that made honest men feel uncomfortable that such should be the theme of a course of sermons by one professing to be a Protestant, and who was content to remain outwardly in connection with that Church, disturbed neither by his own conscience nor by the authorities of his Church. The incident has been recalled to memory by a recent article in the *North American Review* on "The Decay of Protestantism," by the Roman Catholic Bishop of Rochester, in which the writer seeks to show that Protestantism is a decaying movement, going to pieces in fact, all over, like some foundering vessel. In support of his allegation, Bishop M'Quaid affirms that there is decay—in the loyalty of Protestants to their creeds; in their submissiveness to Church authority; and in their attendance on public worship; in support of each position, presenting what he is pleased to call proofs. Among these, he mentions certain alleged acts of the Presbyterian Alliance, so that we feel called on to notice his statements.

The Bishop asserts that in the interests of peace, that is, to prevent any publicity being given to existing disbelief in the creeds we profess to hold, the organisers of the Edinburgh Council determined in advance that dogmatic questions should not be mooted there, and took means for shutting such out:—

That these means consisted in the employment of a certain programme which the Bishop prints and calls a "bill of entertainment" for the canny Scots.

And lastly, that when any zealous or inexperienced minister introduced dogmatic subjects into the discussions, he was promptly quieted.

We assume that Dr. M'Quaid has been informed by some one that the things he states are so; and therefore, that he personally believes them. That there is not a shadow of foundation for any one of the three, is known to every one connected with the Presbyterian Alliance, but to prevent the slander going farther, the Bishop has been communicated with on the subject, and whatever his reply may be, it will be made known to your readers.

However skilful Rome may be as a manager of funds that belong to herself, she can hardly be called successful as a manager of other people's money. The disgraceful loss, by Archbishop Purcell of Cincinnati, of about four million of dollars of money intrusted to him as a private banker, by his parishioners, remains a stigma on the whole Church to-day; and here comes another ecclesiastical bankruptcy, and from a similar cause. In 1870, the priests in the New England town

CATHOLIC PRESBYTERIAN, May, 1883.]

of Lawrence formed a Savings' Bank for the benefit of their parishioners, offering something about six per cent. as interest. In time, about Five hundred thousand dollars were deposited in the bank, all of which has been diligently expended by the priests in charge, in the building and decorating of sundry chapels and other places of worship! At last, about a month ago, when the interest was not forthcoming, a run was made and the bubble burst. Every dollar of the deposits had been expended, and there was not a cent left in the treasury; while, as in the Cincinnati case, the money, having been invested in church buildings, is practically irrecoverable by the unhappy depositors, whose earnings are thus wiped out. There is no charge of dishonesty in the sense of appropriating to personal uses by any of the officials. It is simply a case of appropriating for the benefit of the Church! Yet, how would a court of law deal with the officials of a bank who had made advances to the extent of all its deposits on property for which there is no title? Of course there are plenty of regrets, and of promises of ultimately paying all the depositors in full, but this may not take place until the Greek Calends.

COLLEGE CO-OPERATION.—One hardly expects to hear that your Oxford "Dons" have formed themselves into a Co-operative Society to reduce expenses, and so a good deal of surprise has been occasioned in certain circles in this country by the fact that the students of aristocratic Harvard have formed such a society and for such a purpose. Expenses at Harvard even on the most economic scale are heavy, and the conduct of the students in this step is worthy of all praise. A college constituency being changeable, the common-store feature of co-operative societies could not be employed; but the same end is secured by arranging with the different stores in the town, that, to the members of the College Society, all goods paid for *in cash* shall be charged at only a specific advance on wholesale price, so that the student is trained to the habit of paying cash for whatever he purchases, and gets his discount at once; while the gain to the storekeeper is, that he gets cash in place of credit customers, and can therefore afford to sell at a low rate. This is the second year of the society's existence, and as it is still viewed by outsiders as an experiment, its further progress will be watched with interest.

THE PASSION PLAY.—The Passion Play of Oberammergau is not unknown to your readers, some of whom may have been present at one of the exhibitions of that singular relic of the mediæval system. Whatever may be thought of the taste of such a performance in the present century, there may be some palliation in the spirit in which the villagers engage in it. But to transfer that play to another land, and to have it as one of the attractions of a common theatre, its characters and solemn scenes being reproduced simply for gain by ordinary actors and actresses, would shock every religious sentiment in our natures, and

[CATHOLIC PRESBYTERIAN, May, 1883.]

lead to an indignant protest. For some time past a Mr. Salmi Morse has been proposing to introduce a version of the Passion Play into New York in the face of public sentiment that has spoken most loudly against him through all the newspapers, while the judges have refused him a license for his theatre, and the police have closed his doors. With a persistence worthy of a better cause, Mr. Morse insists on his right to what he calls "private rehearsal"—a mere cloak, it is well known; and it seems as if his bulldog determination is going to wear out all opposition. It is earnestly to be hoped, if this person succeeds in opening his theatre, that to that theatre at least, and to such a performance, no professing Christian or church-goer may ever be found resorting.

HON. WM. E. DODGE.—The good that men do lives after them, and not unfrequently not until after his death do we learn in what light a prominent merchant was regarded by those around him. That individuals and congregations that had been aided, counselled, and encouraged by the late Mr. Dodge should testify to his generosity and worth is not surprising, and that his memory should be dear to such is natural. Had it been proposed that this esteem should take some permanent form, one would hardly have been surprised. But any movement in that direction has been anticipated by the action of the Chamber of Commerce of his own city. This has resolved on erecting a statue of the deceased, and of placing it in the busiest part of that busy city. Many merchants have lived in New York, who have been as long in business and as prominent in business circles as our deceased friend had been, and many have been more successful in accumulating wealth, or rather in hoarding it, but to none of these has such honour been paid by his townsmen as these are about to pay to Mr. Dodge. Perhaps, after all, the highest part of the honour will consist in the location selected for the statue. It is to be where the clerks and the boys in stores and offices may see it, that these may be inspired by the story of his life to seek after such uprightness as distinguished him whose statue will be before them, and to learn that the secret of his life-long uprightness and honour was his godliness. Twice during Mr. Dodge's lifetime, the Chamber of Commerce honoured him by electing him its President; now it honours the city by proclaiming to the world that Wm. E. Dodge was one of the men whom New York delights to honour.

ANNIVERSARY.—While Mr. Dodge is being honoured by his townsmen and fellow-merchants, Dr. Howard Crosby is being honoured by his co-presbyters and brethren in the ministry, at the close of a twenty years' ministry. It is not easy for one to use measured language in speaking of a man like Dr. Crosby. The first Greek scholar, it is said, in the United States, he resigned his Professorship and university life, that he might enter on the Gospel ministry. Since then, by wonderful

CATHOLIC PRESBYTERIAN, May, 1883.]

toil, he has gathered round him a large congregation that is distinguished for the benevolence and personal activity, in Christian work, of its members. As for the pastor himself, he seems to have consecrated his life to fighting the devil, whatever disguises that great adversary may assume. Law-breaking and iniquity in all its forms, find in Dr. Crosby an unsparing antagonist. The Christian minister as well as the Christian magistrate is to be a terror to evil-doers, and verily Dr. Crosby is such in New York city.

The liquor saloons, licensed or unlicensed, with all their connected vices, have in him a fearless opponent, and when men in authority fail to do their duty, he holds these up to public condemnation without fear or favour. In our present discussions as to the authorship of the Pentateuch, Dr. Crosby takes his stand alongside of the upholders of the old faith, that it was Moses, and none but he, that wrote its books. Long may he be spared to occupy his influential position and do that wonderfully varied work that his gifts enable him to carry on.

THE CUMBERLAND PRESBYTERIAN CHURCH.—Two years ago, this Church took in hand to amend its Confession of Faith, for the purpose specially, of eliminating anything that might be in the line of the distinctive teaching of the Westminster Confession. Last year, the Assembly received the report of its committee on revision, and sent down the revised book to presbyteries and sessions. It is now stated that the great majority of these have approved of the changes proposed, so that the new book will probably be adopted by the General Assembly at its meeting in May. The Cumberland Church, your readers will remember, purposes to apply for admission to the Presbyterian Alliance at the meeting of the Council in Belfast, on the ground that its polity is purely Presbyterian, and that doctrinally, it stands within the consensus of the Reformed Churches, calling on the Council to show what this may be, or that it is not entitled to admission.

G. D. MATHEWS.

General Survey.

SCOTCH PRESBYTERIAN CHURCHES.

INDIAN EXAMINATIONS—CENTRAL AFRICA—STEAM LAUNCH FOR LAKE
TANGANYIKA—UNITED PRESBYTERIAN MISSIONS.

THE Scotch Churches at this period of the year are interested in the results of the university examinations in India. These are yet only partly given to the public, but so far as known they are satisfactory. The Institution of the Established Church of Scotland at Calcutta sent up for the B.A. degree "over a hundred men," and thirty-seven were successful—the very same number reached by the great Presidency

[CATHOLIC PRESBYTERIAN, May, 1883.]

College, supported and endowed by Government. These numbers are far ahead of any other Institution in the Bengal Presidency. In the Southern Presidency, the "Christian College," under the management of the Free Church of Scotland, but partly supported by the Scotch Established Church, the Church Missionary Society, and the Wesleyans, had three-fourths of the successful candidates in the city of Madras for the first arts examination; while the Presidency College, whose Principal lately made himself conspicuous by an insolent and fanatical attack on the missionaries, had only little over a sixth for its share. If it is asked, What has all this to do with missions? we answer, that the direct religious results of the educational mission are not to be despised; and that it must be an immense help to proper evangelistic work, both negatively and positively, that the training of so many of India's educated youth prepossesses them in favour of Christianity, instead of tainting them with European scepticism or otherwise. Besides, these institutions have in them not merely heathens but native Christians, for whom they are of high value.

The missions in Central Africa, so far as conversions are concerned, make slow progress. The native Christians there are only counted yet by units. And it is cheering to be able to report even three baptisms in connection with the Livingstonia Mission. Mr. Stewart too, we are glad to learn, is going on successfully with the road between Nyassa and Tanganyika. By this time, probably, the steam launch of the London Missionary Society is being carried over it from one lake to the other, and a new advance made in opening up the great lake region—an advance, it may be, of great importance, both in a religious and a commercial point of view. A new mission station has been formed between the two lakes.

The Foreign Mission contributions of the United Presbyterian Church for the year amount to £31,250—£2500 less than in 1881. But the congregational income, most important of all, has gone up £1500; and the apparent declension is explained by the fact that in 1881 there were a number of very large individual contributions whose repetition was not to be expected. Taking the legacies of 1882 into account—they are three times as large as in the year preceding—there is an absolute increase of nearly £2000. So far as we are able to judge, the United Presbyterian Church is ahead of every other Scotch Church in the rate of its giving to Foreign Missions.

CHURCH OF ENGLAND.

ENTHRONEMENT OF THE PRIMATE—SPEECH—VIEWS OF THE ARCHBISHOP OF YORK—STORMY SCENES AT THE EASTER VESTRIES.

With great pomp and display the new Archbishop has been formally instated in his great office. The ceremony took place at Canterbury. To say nothing of Deans and Archdeacons and Canons, no fewer than

CATHOLIC PRESBYTERIAN, May, 1883.]

twenty Bishops were present on the high occasion. The ordinary clergy were counted by the hundred, and in surplice and cassock, with hoods and stoles "white or black or violet-coloured," no doubt thought themselves very picturesque. After various preliminary services, Dr. Benson was led to the throne, and a Latin formula pronounced over him: "Induco, installo, enthronizo," said Dr. Parry, and the See of Canterbury was no longer vacant. But the work was not done. As yet the Bishop of Truro had only been made Archbishop, and the Canterbury clergy had done everything. Now the Bishops came to the front. Under their conduct the Archbishop proceeded to the "Chapel of the Holy Trinity," and there, on "the marble chair of St. Augustine" (though it is said the real chair is at Westminster), was, by the same formula as before, with the addition of a single word (*metropolitico*) installed as Metropolitan. We cannot say that the account of the affair in the Church papers is at all impressive.

After the ceremony was over, there was a great luncheon party in the library, at which, of course, the chief thing was the Primate's speech. It can hardly be said that, either in matter or manner, it was up to the mark. It was merely an eulogy on the Church of England, and a highly coloured description of her power and prospects. One of the great things which, Dr. Benson said, his predecessor apprehended was, that the "Archbishop was called to be the representative of the Christianity of the world," and he added that the Church of England was going on at such a glorious rate "that the old supremacy of the Church of Rome would be nothing to it." Now, we humbly think that this is a sort of "tall talk" not very suitable for the occasion. It is an ecclesiastical "spread-eagleism," all the more out of place when we reflect on the strifes and divisions at present rending the Anglican Church; on the vast home masses which have lapsed into heathenism; on the fact that, of the sixty millions of English-speaking people in our colonies and the United States, she does not retain a hold over more than an eighth or a tenth. In regard to his policy, the Primate as good as intimated that its key-note had been struck in the Mackonochie and Suckling cases. Amid all divisions they were really one. But if the past has any lessons for us, it is that sacerdotalism, however it may act in its weakness, is always intolerant in its strength. Very different from the views of Dr. Benson are those of a much wiser and abler man. "There was just now," said the Archbishop of York a few days ago, in the Convocation of his province, "a moment of tranquillity, but it was an error to suppose that it would last. He was afraid that there would come a great shock that would shake the Church of England to its foundations."

On that same Easter week on which the English Primate was speaking so blandly of peace and concord, and gave such roseate views of his Church, took place the Easter vestries when the congregations of the Church of England make their annual election of churchwardens.

[CATHOLIC PRESBYTERIAN, May, 1883.]

Some of these elections were very stormy. We have read in some old Scottish record that, in the famous year of the Jenny Geddes rising against Laud's Service Book, a west country dean of ill repute "got his paiks from the women of the city." That was exactly what happened the other day in Liverpool, to the vicar of St. Jude's, for his Laudian ways. As he was leaving the riotous vestry, after having formally dissolved it, he was assailed by some anti-ritualistic females, who "tore his hair" and "pommelled his body." At Bordesley, the parish of one of Lord Penzance's victims, and in the church, it was still worse. Nor have things improved since the vestry meetings. At Sheffield, there has been a tussle in front of the "altar," and at a meeting in another place the vicar and his curate came both to the ground. If any such occurrences had taken place in a Presbyterian Church, or in connection with a Presbyterian congregation, what press lectures we should have had! what wonderful conclusions Bishops and others would have been in haste to draw! But nothing like these English outbreaks, we believe, ever occurred north of the Border. And what does it all mean? Does it mean that there is any great popular interest or concern about Church questions? Does it mean that the English people are awakening to the importance of the issues involved in these great doctrinal and ecclesiastical debates? It is very doubtful. Curiously enough, there is some agitation too among Irish Episcopalians on the subject of "Intrusion." There is a kicking against patronage boards—and in one case a congregation is threatening secession if the "intrusion" is persisted in.

ENGLISH NONCONFORMISTS.

CONGREGATIONAL MISSIONS IN LONDON—SUM RAISED—MR. MOODY AT LEEDS—UNION AMONG METHODISTS—WELSH NONCONFORMISTS.

CONGREGATIONALISTS.—The subject of missions in London continues to receive great attention from the Congregationalists. At a meeting lately held, it was resolved to proceed with the building of congregational halls, "to be connected as far as possible with existing churches, and to be utilised for various benevolent purposes." The fund which is being raised for Congregational Church extension in London now exceeds £42,000.

We have seen something of the intensity of feeling which exists between the two great parties in the Church of England. The *Nonconformist* mentions one or two cases which show how matters stand between the Church—the "High" Church—and Dissent. Lately, a pupil teacher of the Conway National School applied for admission to the Training College at Carnarvon. He presented a certificate of baptism by an Independent minister. But though he had been confirmed by the Bishop, and actually admitted to communion in the Established Church, the Principal of the College declined to admit him till he had received

CATHOLIC PRESBYTERIAN, May, 1883.]

"conditional baptism from his parish priest." Till that had been obtained, Mr. Boucher could not recognise the applicant as a member of the Church of Christ at all.

At the late meeting of the Yorkshire Congregational Union the Rev. Dr. Conder of Leeds bore strong testimony to the success of Mr. Moody's visit to that town. He believed "that a great result was being felt in Leeds." Dr. Conder significantly added that colleges should take care "not to grind to pieces men who would make good preachers."

METHODISTS.—The union of the various sections of English Methodism begins to be spoken of. The Wesleyans and the New Connection are both said to incline strongly in that direction, now that there is an accordance of view in regard to the admission of laymen to the Conference. The United Methodist Free Churches are also favourable, it is supposed, to Union. There seems to be dubiety in regard to the "Primitives"—a numerous and energetic community, with very special and distinctive peculiarities. As things are at present, Methodist resources are sadly wasted.

WELSH NONCONFORMISTS.—Welsh Nonconformity is more and more attracting notice. It has done a great work in the Principality, and may almost claim it as its own. Its progress, even of late, notwithstanding it has had much to contend with, is remarkable. The Calvinistic Methodists, or Presbyterians, have a membership of 119,000, an increase in the decade of 28 per cent.—the increase in the population being only 12 per cent. The Baptists, Wesleyan Methodists, and Independents had a united membership of 235,000 in 1881, an increase of 34 per cent. since 1861. The united Nonconformist membership in Wales is said to be four times that of the Anglican Church. The Welsh Nonconformists have 3000 chapels, and raise £400,000 a-year.

The great annual religious meetings in London are at hand. The Baptists lead the way. Before May comes their meetings will be over. There are indications, in the case at least of some of the great Missionary Societies, of an increase.

SPAIN.

PROGRESS OF THE GOSPEL IN SPAIN.

By PASTOR FLIEDNER, Madrid.

(Continued from page 235).

THANK God, we have much to tell of the labour of love abroad which helps on our work in Spain. Our wants increase daily, it is true, but "the river of God hath abundance of water." I have not room to tell much, but will give a few examples, taken from my latest experience. I received a letter one day: "Dear Herr Pastor, when you were here four years ago, you told us how much could be done by little gifts. Since then I have gathered old iron and bones, penny pieces got in

[CATHOLIC PRESBYTERIAN, May, 1883.]

amongst them sometimes, and now I send you this little gift." The *little* gift was £1. In Dusseldorf, a little purse worth fr. 8 was laid on the collection plate, and a gold watch in it. Through a friend in Paris I received from a servant girl a ring and fifteen francs. The Arab orphans in Jerusalem and Beyrout help their little Spanish comrades by sending us beautifully-dried flowers for sale, and have thus earned many a £5 for our orphans in Spain. Last month they wrote: "We cannot send as many as we used to do, for we require them ourselves to sell, and help to pay for a new roof to our house, 'Talitha Kumi.'" I told our orphans this, and they sent them some pretty book-markers of their own making, which the children in Jerusalem sold; and so our orphans sent a contribution towards their new roof. Is that not a glorious labour of love, in which the gifts of the children find their way from east to west and back again, and thus help to further the kingdom of our God?

We, too, have reason to be thankful, that God has so blessed the imprisonment of various Protestants, that we can speak of an evangelical labour of love amongst the prisoners. And is it not a proof that the Christian labour of love in the Spanish Protestant congregations has not been in vain, that a mission station amongst the Basutos in South Africa bears the name of Barcelona,—because our Protestant Christians, principally those in Catalonia, support the native evangelist, Bethuel, there? Although poor themselves, they feel the duty of doing the little they can for their heathen brethren, and God rewards them richly.

He supplies all our wants. Some time ago we would fain have employed a *colporteur* in the south of Spain. We knew of a suitable honest man, but we felt we could not undertake the responsibility, as our means were already taxed to the utmost. On returning from a journey in the south to Madrid, we found a letter from an Englishman whom we did not know, asking how much it would cost yearly to support a *colporteur*. Hoping that God would grant us our heart's desire through him, we replied that it would cost £50, travelling expenses included. By return of post, he sent us £50, and wrote; "Take the half for a *colporteur* for the half-year, and the other half for your work in general. I hope, by God's grace, to be able to send the same sum half-yearly." He has done this now several times. When I told a German merchant about it, he said: "Oh, yes, the English have so much money that a pound is to them as much as a shilling to us." But when I answered: "Not quite so much; but, we will suppose you are right; will you give me as much as fifty shillings every half-year for the distribution of the Scriptures?" He said no more about the English. We must learn to give more, and accustom ourselves more to this Christian duty, or rather Christian joy.

But, now, a few words on the patience of hope in our Lord Jesus Christ. Our Lord is not a hard master. He does not require that we should only believe in this life, and wait to see in the next; He lets us

CATHOLIC PRESBYTERIAN, May, 1883.]

see the fruits of our labour even here. There are now in the Peninsula forty-two mission-stations, or little congregations. More than 12,000 Spaniards are Protestants. There are thousands of children in our schools; our school-books and other publications are increasing in number and distribution; and in the last pedagogical exhibition in Madrid, we gained the second prize for our good school-books and writings for children. A prize for Protestant books in Spain! Is that not God's blessing?

Thus, we have every reason to thank God heartily for the healthy and increasing extension of the work; but we do not conceal from ourselves that it is a work of patience in hope. The young seedlings require time for growth; the boys in our schools must grow slowly, and complete their education before we can have the qualified labourers we so much require. We particularly request the faithful and instant prayers of our friends for this young planting, and our weak Spanish congregations. What a power is prayer! A pastor from the mission-house in Basel was on a visit to a friend of missions in the country, and told how God had granted repentance to an apostate Chinese catechist, and brought him back to the Saviour after five years of wandering. "Oh! I am glad," said the former, "I have been praying for that man for five years." That was why God sent him these glad tidings. And ten years ago another friend, in Switzerland, told me of her grief that a talented young Spaniard, who had been received in her house like a child, whilst he studied theology, had become an infidel. In the time of his first love he had written three beautiful hymns, the best known and most frequently sung in our congregations. How often, when singing them, have I prayed for the poor writer who had lost his faith; and what a joy it was last spring, when I received from him a scarcely legible letter, in which he told me how God had smitten him with outward blindness, but this made the bright light of the Gospel arise anew upon his soul. I have sat beside him, and played and sung his three hymns to him, and told him how God had blessed and made a blessing to all our congregations of what he had once done in love to Him, all the time that he was wandering. Tears streamed from his eyes, and I thanked God for such an answer to prayer; and I am sure that He will yet make of him a further blessing.

Yet, I must repeat, patience in hope is needful to us. It is a difficult field of labour that lies before us, and a hard struggle with superstition and indifference. I will not spend time in giving more examples of the gross darkness which reigns amongst the people; but we are, even yet, after twelve years' labour, often surprised by the frightful profanity which has been nurtured amongst them. Lately, on a journey by rail, I saw how a merry company in one of the carriages mockingly imitated the Lord's Supper; and a man put a slice of sausage laughing into a woman's mouth, instead of the host, with the words: In the name of the Father, and of the Son, and of the Holy Ghost;

[CATHOLIC PRESBYTERIAN, May, 1883.]

and all the company laughed at it as a good joke. Rome has killed their conscience. "And yet you hope," it may be asked, "that all Spain will become Protestant?" All Spain, do you say? *The whole world* must become the kingdom of our Lord Jesus Christ. This is our confidence, that our Lord Jesus Himself is our hope. It is a struggle for His honour, for His name, for His kingdom, against the idolatry of the saints and of Mary, and against all the priests. Therefore we are joyful in the struggle. He will and must triumph, and we will triumph with Him. And one other answer I will give you out of Spain.

In the former mosque in Córdoba, behind the rows of hundreds of splendid marble columns, stands one pillar of particular importance. Upon it is graven a rough sketch of the Crucified One. When the crescent ruled over nearly the whole of Spain, when the followers of Mohammed celebrated their brilliant festivals here, and filled Europe with admiration of their art, a poor Christian slave stood there in fetters, bound to that pillar, in order, by his presence, to add glory to the festivals of Islam. But he could not forget Him whose name was graven on his heart. With patient, long continued labour, he graved the image of his Saviour on the hard stone with a nail, and suffered a martyr's death for it. And now, Islam is trodden down, its worship has passed away, its mosques have become churches, the cross of the poor Christian slave has outlasted all its brilliant glory. Let the superstition of Rome keep its sensual feasts, let unbelief boast of its science and art; we will, with faithful, patient labour, grave the cross of our Lord Jesus Christ on the heart of the Roman nations, in the joyful confidence that its power will overcome unbelief and superstition. The victory is ours, for the Lord Jesus is our hope. "He, and no other one, shall conquer in the battle."

TURKEY.

By Rev. Dr. THOMSON, Constantinople.

THE LATE DR. SCHAUFFLER—OPPOSITION OF TURKISH GOVERNMENT TO BIBLE
IN TOSK.

THE pressure of official duties must be my apology for a longer interval than usual between my letters.

You have already recorded the death in New York of an eminent disciple of our Lord, whose name was once familiar here, and will long be remembered with love and reverence—the Rev. Dr. Schauffler. As one who bore so distinguished a part in the missionary operations of the last fifty years in this country, his decease cannot be passed by without an affectionate notice, however imperfect. He was born in Odessa, of German parentage, and enjoyed a religious training, but the first spiritual impulse was given to him by Joseph Wolff, the celebrated

CATHOLIC PRESBYTERIAN, May, 1883.]

Jewish missionary, who stirred him up to study for the ministry, which he actually did in the United States. After a college course of great diligence and of the highest promise, he returned to this city by way of Paris and Odessa, studying oriental languages in the former, and preaching with great power and success in the latter city. He began his labours as a missionary to the Jews, and gave his first attention to reprinting in a vastly corrected form the Judeo-Spanish version in use among the Spanish Jews of this country, and known as the Ferrara Bible. After this he directed his attention to the translation into Judeo-Spanish of a Hebrew Lexicon and a Grammar, in order to facilitate among the Jews the study of the Hebrew text, judging that, as in the case of the German Jews, the study of the sacred language might awaken the dormant intellect of the people. These volumes have had, and still have a very limited circulation, the chief reason appearing to be first, the utter neglect with which the Jews till very lately treated the Spanish language; and next, the important circumstance that Spanish is here a language confined to themselves, and opening no avenue to distinction, whereas German was the language of the great nation, among whom the German Jews had for ages lived as isolated, alien communities, with scarcely any participation in the great civil or religious movements that were going on around them. The publication of the two editions of the Bible in Judeo-Spanish, however, and the vigorous prosecution of education in Spanish by the Scottish Missions to the Jews, soon led to a demand for a Judeo-Spanish version of an idiomatic character, which Dr. Christie was privileged to supply.

From the time of the opening of the Operative Institution by the Free Church of Scotland in this city, in 1844 we think, Dr. Schaffler was intrusted with its superintendence, and to the Divine blessing on his labours it was chiefly owing that, when it was closed in 1846 no fewer than six of its former inmates openly professed their faith in Jesus, and formed the nucleus of the Galata Jewish Mission-Church.

Dr. Schaffler never ceased to take the deepest interest in Missions for the Jews; but after the Crimean War, the proclamation of the Hatti Humayoun was regarded as opening such a door of access to the Mohammedans, that he felt constrained to transfer his attention to that field of labour, for which he was eminently fitted by his knowledge both of Turkish, Arabic, Persic, and other cognate languages. The land was untrodden and unknown, and the ideas with which operations were commenced were found soon after to be erroneous and impracticable. Dr. Schaffler was the first to perceive the necessity for a thoroughly idiomatic Turkish version, to suit the taste of the Osmanlees, not of the Armenian or Greek Christians, who spoke a very imperfect style of Turkish. His translation of the Gospels and Acts, published by the British and Foreign Bible Society in 1862, and afterwards his entire Turkish New Testament in 1866, were undoubtedly the most correct specimens of the translation

[CATHOLIC PRESBYTERIAN, May, 1883.]

of any part of the Word of God into the Turkish language which had till then been published. The Testament was published at the joint expense of the British and American Bible Societies. Dr. Schauffler's next effort was the Book of Psalms; but here an irreconcilable difference of opinion arose between him and the missionaries who made use of the Turkish language; the latter considering that the style of this new version of the Psalms was too greatly pervaded with Arabic and Persic words and idioms, while the author considered it just what the taste of the Osmanlees required, and that the missionaries were unconsciously influenced by the inferior style of Turkish prevalent among the Christian population. Mutual explanations failed to remove the difference of opinion, and at last, while Dr. Schauffler continued and completed his translation of the entire Bible, another version was prepared by a committee specially chosen for that purpose, and published in 1878, at the joint expense of the two Bible Societies as before.

We must not omit to record that during all his long residence at Constantinople, Dr. Schauffler was distinguished as an eloquent, fervid, and experienced preacher of the Gospel, illustrating by his brilliant imagination the sacred narrative, and bringing out with a masterly hand the sublime truths of the scheme of redemption. For many years he acted as pastor to the English Congregation at Bebek, and several years ago he and Mrs. Schauffler received from the congregation and from other friends in the city an address and a handsome testimonial of the esteem with which they were regarded. In Odessa too, and especially in Vienna, where he resided while carrying the first edition of his Spanish Bible through the press, Dr. Schauffler's preaching was largely blessed, and several families were led under his ministry, but amidst much persecution, to quit the errors of Popery and join themselves to the Lord Jesus. In private life Dr. Schauffler was warm and cordial in his friendship, generous, helpful, mild; always maintaining a deportment becoming a minister of Christ. Apart from private feelings, of which I shall not venture to speak, Dr. Schauffler will long be remembered in this city as a learned Christian scholar, and a faithful and consistent preacher of the Gospel. Nor will his musical soirees be forgotten in which he sought relief from study, and gathered around him young attached friends of both sexes.

Little room remains to notice general matters, nor is there anything that calls for special notice except the singular attitude assumed by the Turkish Government towards mission work among the Tosk Albanians. Not only do they refuse to permit the publication of certain books of the Old Testament in the Tosk language, but we are informed that the Minister of Public Instruction has issued the strictest orders against the translation of the Scriptures or any other book into the Tosk dialect, and that a commission, expressly appointed to discuss this question, had decided that this dialect of Albanian could not be recognised by the Ottoman Government as a written language, and that any characters for

CATHOLIC PRESBYTERIAN, May, 1883.]

its expression, other than those which they propose to invent themselves at a future period, could not be accepted. They assign a further reason for this decision in the fear they entertain that many Albanian Mussulmans might be led thereby to change their religion, and this the minister stated would be very prejudicial to the interests of the Ottoman Government. In view of this categorical refusal, her Majesty's Embassy considers it useless to press the matter further at present. It should be observed, that perhaps the only reason upon which this singular resolution of the Turkish Government proceeds, is the fact that the alphabet used in the British and Foreign Bible Society's Tosk publications is the Greek, supplemented by Roman letters, and the fear that through the use of such an alphabet, the Greek kingdom might succeed in absorbing South Albania! The fact is altogether overlooked that the cultivation of the Tosk language would be the most effectual barrier against Greek aggression; but the Greeks know this well, and are the most determined opponents of the use of that language, and some trace their hand in this decision of the Turkish Government. We are thankful for the progress already made in the circulation of the Tosk Scriptures, and hope to push it to the very utmost with the editions actually published with the approbation of the Government. But it may be observed that the Turkish Government has for the last twenty years professed to be preparing to invent an alphabet for the hapless Albanians; and that, between the efforts of the Government to convert them to Islam, and of the Greeks to Hellenise them and keep them in bondage to the Greek Church, the poor Albanians, Tosks and Ghegs alike, are likely to be left for years to come in utter neglect and barbarism, unless some Church come to join its efforts with those of the British and Foreign Bible Society. We are not without tokens of encouragement, but no mere Bible Society is able to undertake the varied labours which the evangelisation of such a people requires. Yet we regret to say that help seems denied us from every quarter to which we have applied. We must, therefore, hold on our way alone.

Open Council.

EPISCOPALIAN UNCHARITABLENESS.

To the Editor of "The Catholic Presbyterian."

SIR,—Although not a member of the Presbyterian Church, but a beneficed clergyman of the Church of England, I have always taken a deep and loving interest in the national Church of my native land. I accordingly take in *The Catholic Presbyterian*, and will continue to do so till there is an end either of it or of me.

In your February number, and at the conclusion of a slight notice headed "Bishop Wilberforce and the Kirk," these words occur:—"Who will write for

[CATHOLIC PRESBYTERIAN, May, 1883.]

us a good paper on the supercilious and condescending tone in which even good Anglicans are prone to treat Presbyterians? Is there no need for a strong Presbyterian confederation, if for no other purpose, to show that before God and man this mode of treatment is alike uncourteous and unjust?" There is abundant need, and the need is most pressing. It quite takes away one's breath to think how Scottish Churchmen have so long and so patiently submitted, in spaniel fashion, to the kicks and insolences of Episcopalians, whether in Scotland or England. It is nothing less than a shame and a sin, to tolerate any longer the misrepresentations and ecclesiastical Billingsgate, that persistently proceed from the lips and pens of Episcopalian pride and prejudice. That affair about Bishop Wilberforce is simply the grossest scandal and vulgarity as it affects him, but it may be worth its weight in gold to Presbyterians generally, if accepted as a very fair type of the real spirit which inspires Episcopacy in her attitude towards Presbyterianism. In your issue of March I am happy to see that Dr. Fraser, of London, has alluded to this little Episcopal escapade, in language not at all too strong for the occasion. The Bishop has often prayed in our Litany to be delivered "from all blindness of heart, from pride, vain-glory, and hypocrisy; from hatred, and malice, and all uncharitableness;" but in this single act of meanness and cowardice he seems to have bestowed his Episcopal consecration on all of them combined. Scotchmen have *no idea whatever* of the supercilious contempt with which English Churchmen generally regard all Churches which have not the royal passport of Apostolic Succession. Their contempt is equalled only by their ignorance of them, for here the words find their very fittest application, "these speak evil of those things which they know not." Dr. Fraser seems to be aware of the true state of things, for he speaks of Bishop Wilberforce's scorn of all non-prelatical Churches. But I would improve upon this personal remark by making it general, and for Bishop Wilberforce I would substitute all bishops, priests, and deacons, for the exceptions are hardly worth taking into account. I know the spirit of the clergy of the Church of England, and of her laity too, better than an outsider like Dr. Fraser can, and I say it, with the utmost deliberation, that the habitually quiet sneer at Dissenting Churches, and all the more when the Scotch element comes across their acutely-sensitive nerves, is something utterly incredible to those who do not witness its daily exhibition.

I am amazed therefore at the coquetry and toadyism with which Episcopacy is approached by my Presbyterian countrymen. Whither has fled the spirit of Knox and Melville, to say nothing of Bruce and Wallace? Do Scottish churchmen believe in the smooth, velvety words with which the Bishop of St. Andrews is wooing the affections of his Presbyterian neighbours? His episcopal smiles sufficiently attest the sincerity of his wishes, when he beseeches them to come to his embrace, and to be united for ever in the closest bonds of ecclesiastical brotherhood. But all this very pleasing and winning disguise notwithstanding, is not the plain English of the whole simply this, "You must come over to us, of course we cannot come over to you?"

And so must it be with any Church that holds the figment of the apostolical succession. Ecclesiastical considerations demand that it should present an uncompromising opposition to all Churches, however Scriptural in doctrine, pure in practice, devout in spirit, if they cannot lay claim to this so-called Apostolical Succession, a succession which certainly never began with the Apostles, or if it did, was as certainly broken at the very beginning. Do not be deceived; do not remain any longer dumb; it is high time to break a silence which has long since become impolitic, and dangerous, and criminal, and to see that the "rising generation" of Scotsmen are carefully and intelligently grounded in the principles of the Presbyterian system.

You have the entire New Testament emphatically in your favour. Nothing can be more flimsy than any or all of the Scriptural arguments brought forward on behalf of Episcopacy. The New Testament is profoundly ignorant of it. The arguments are all remote inferences from weak inferences to begin with. The

CATHOLIC PRESBYTERIAN, May, 1883.]

nearest approximation to a sound Scriptural argument is the Apostolic injunction, "Submit yourselves to every ordinance of *man* for the Lord's sake." *Επισκοπος* and *πρεσβυτερος* are the same offices in the New Testament; but out of the New Testament, men have made them to differ.

And why should you come over to the *most divided* and faction-torn Church in the whole of Christendom? The Church of England has always mistaken uniformity for unity. True, we use the same Prayer Book, and so far externally we are one; but under this outward semblance of unity there is nothing but utter disunion and discord. Every conceivable doctrine, it may almost be said, is held and preached and propagated by clergymen and members of the Church of England. We have Papists and Rationalists of the most advanced type, and bishops and Church courts and Civil courts seem to have no power whatever to effectually interfere. We are the ecclesiastical ship Leviathan tossing upon the stormy sea of theological strife, dismasted, without rudder and compass, and with a mutiny on board in which officers and men are so keenly occupied in wrangling and fighting with one another, that no one can duly attend to his own proper work. Or, we are the ecclesiastical Happy Family of Christendom, compelled to lie down together in our iron cage—Calvinists, Arminians, High, Low, Broad, High-High, Low-Low, Broad-Broad, the last beaten out into such breadth as to leave no depth of theology, but the merest coating of a Christianity which has been carefully deprived of every Christian element—Anythingarians and Nothingarians, all growling perpetually at one another, and ready every moment to fly at the throats of one another, yet kept together in this friendly state by the advantages of a State connection, and compulsory conformity to the letter of the Prayer Book. A large Church like ours should be comprehensive, not so rigid and inelastic as to be incapable of admitting certain divergencies of doctrine and ritual, but to give a legal standing ground to *direct contradictories* is to stultify herself, to make it difficult for her to respect herself, and to place herself beyond the reach of respect from others. As it is, we are a *bundle of sects* held together from without, in spite of the absence of all internal adhesion. There are not a few who, with myself, mournfully confess it to themselves that our unity is altogether unreal, and who are sick at heart with our helpless and seemingly hopeless divisions, but not one in a thousand of the clergy has the most remote suspicion that while the Prayer Book is a most powerful bond of *uniformity*, it is also the very thing which is chiefly accountable for our want of *unity*.

I am saying now what will be regarded as the greatest heresy of which a clergyman can be guilty, for the Prayer Book is the very idol of our hearts, at the feet of which all our religious sentiment falls down in worshipping adoration. It might almost be said that there is no clergyman of the English Church but loses his reason the moment he begins to speak of the Prayer Book. It is his right-hand book; the Bible is but his left-hand book—the Prayer Book, in fact, is his Bible.

I have often thought that Scotland is unaccountably blind to her glorious possibilities. We exhibit to the world, which is easily deceived by appearances, a somewhat imposing front of unity, while internally we are torn to pieces by the utter absence of it. With you the case is just the reverse. You are, comparatively, all unity within, and yet you present so little corresponding unity without. We keep together notwithstanding all our irreconcilable oppositions of doctrine. You hold yourselves apart from one another, notwithstanding all but a perfect identity of views and doctrines. With us the most vital differences are not able to break the external bond. With you, what are to us the most trifling, the most microscopic differences, are enough to prevent you from preserving it. If the three Churches—the Established, the United Presbyterian, and the Free, which are really one—were but to give visible effect to their substantial unity, they would astonish and electrify the world, they would present a sight which has never been presented by any nation in the world—one truly united National Church. The very sight, accompanied as it would be

[CATHOLIC PRESBYTERIAN, May, 1883.]

by an internal unity as great as would seem to be attainable in the present militant state of the Church, would be a power which we can scarcely exaggerate. Such a desirable consummation would be impossible with a Church like ours, which is one only by a legal fiction. You are the only Church and nation blessed with such a possibility. Must it remain only a pleasing dream, that with you such a glorious unity is attainable? Is it not worth a martyrdom to convert the possibility into historic fact?

If I may be allowed to express my yearning wishes, it is that Scotland and her Church may be more true to themselves than there is reason to fear that at present they are. They are both far too retiring. England and her Church are for ever giving loud voice to their vauntings and exclusive pretensions. The English Church is never weary of displaying before the eyes, and clamouring in the ears, of the multitude her words of motto, "Evangelic Truth and Apostolic Order,"—words of captivating sound and of winning plausibleness, and altogether making up a pretty epigram, and she seems to have fascinated herself into a belief of them; and yet Presbyterianism will have no difficulty in showing that whatever may be said for Episcopacy on the ground of expediency and sentiment, the less said of any Apostolic origin the better; and as for the Evangelic Truth, when one but considers the legions of discordant and contradictory voices of the English Church at present, it is a question much more easily asked than answered, Which of the many is it that gives special utterance to "Evangelic Truth?" I was asked the other day by a Ritualist in a tone of haughtiness, which ought to have made me shrivel up into nothing at all, "Do you not believe in the voice of the Church?" I could only meekly reply, "Will you first kindly tell me which of the many voices you mean?" Here were two men, each of whom could equally claim the full benefit of the Apostolic Succession, himself and myself, giving each other in the flattest terms the theological lie. One thing is tolerably certain, that there is no word so generally abhorred by ears Episcopal as the word Evangelical. It is the common sneer, and butt of ridicule, to High Church and Broad Church alike. Except in the phrase "Evangelic Truth and Apostolic Order," nothing of similar sound to it is heard but in a sense which is the very opposite of appreciative. But why should the perpetual bluster of Episcopal voices rebuke Scottish Churchmen (I include in this term *all* Scottish Presbyterians) into silence? Rather let it provoke them to find their own tongue, and to speak out boldly, and to stand up unflinchingly for their principles. These can very well support themselves, but why should they be left alone to support themselves? And as to the word "Kirk,"—dear to every Scottish heart, and nearer to the original than the more effeminately sounding "Church," but employed by English lips and pens with a meaning as little polite and charitable, as it is grossly untrue,—is there no remedy in Presbyterian hands? There is a certain specimen of the *genus homo* whom, in the interests of truth, it is most proper at times to "answer according to his folly." Why then should you hold yourselves bound to speak of the Scottish Episcopal Church? Why should it not be your established usage to speak of it as the Scottish Episcopal *Communion*? And this, unless my memory deceives me, was not very long ago its less pretentious designation. It would be letting her off with a very mild retaliation. Stand up for your rights. Speak them out like men and like Scotsmen, not in the muffled tones of an Archbishop Cranmer, whose suppleteness of accommodation to his King was not the least conspicuous feature of his character, and which has left its mark of compromise to this very day on our half-reformed Church, but in the lusty tones of John Knox, who in matters spiritual bent the knee of homage only to the one and only true Head and King of the Church, and so feared Him that he was unable to fear the face of man.

MACVERITAS.